CULPEPER'S
SCHOOL
OF PHYSICK

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Chas R.C. Tuchborne.

Sawyer
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CULPEPER'S
School of Physick:
OR THE
Experimental Practice of the whole Art.

Wherein are contained all inward Diseases from the Head to the Foot, with their proper and effectual Cures; such Diet set down as ought to be observed in Sickness or in Health.

with other safe waies for preserving of Life, in excellent Aphorisms, and approved Medicines, so plainly and easily treated of, that the Free-born Student rightly understanding this Method, may judg of the Practice of Physick, so far as it concerns himself, or the Cure of others, &c.

A Work never before publisht, very necessary for all that desire to be rightly informed in Physick, Chyrurgery, Chymistry, &c.

Nosce teipsum.

By *Nich. Culpeper*, late Student in Physick and Astrology.

The Narrative of the Authors Life is prefixed, with his Nativity Calculated; together with the Testimony of his late Wife, Mrs. *Alice Culpeper*, and others.

The general Contents of this Work are in the next Page: With two perfect Tables very useful to the Reader.

LONDON,

Printed for *R. Harford*, and are to be sold at his shop at the *Angel* in *Cornhill*. 1678.

17122

The general Contents of the ſeveral Treatiſes.

1. *THe School of Phyſick, or the Engliſh Apothecary; a Treatiſe of the tranſcendent ſufficiency of our Engliſh Herbs, as they may be rightly uſed in Medicine, being a brief account of the whole concernment of the Herbary Art; as alſo the excellency of our Engliſh home Phyſick.* p. 1.

2. *The Sovereign Virtues of* Carduus Benedictus, *in Engliſh, The Bleſſed Thiſtle, which for the operation and great efficacy that God hath given to it, may be rightly ſo named; as alſo of the rare Vertues of* Angelica. p. 71.

3. Fragmenta Aurea. *Four Golden Centuries of Chymical, Phyſical, Judicial Aphoriſmes, and Admirable Secrets.* p. 87.

4. *The Garden Plat: or, a very brief account of ſuch Herbs, &c. that excel, and are ſome of them moſt uſeful in Phyſical and Chyrurgical Cures on emergent and ſudden occaſions.* p. 176.

5. *The Celeſtial Governours: or a Diſcourſe, in which is plainly declared what Members of the Body are governed by the twelve Signs, and of the Diſeaſes to them appropriate.* p. 182.

6. *How the Members of the Body are governed by the ſeven Planets, and of the Diſeaſes to them appropriate.* p. 186.

7. Cardiaca Simplicia, *a brief Account of ſome Choice Simples, as are chiefly appropriate to the Heart: A Treatiſe left unfiniſht by the Author.* p. 186.

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8. *The Chyrurgeons Guide: or, the Errours of some Unskilful Practitioners in Chyrurgery corrected.* p. 195.

9. *Phlebotomy displayed: or, perfect Rules for the letting of Blood.* p. 214.

10. *Urinal Conjectures, brief Observations, with some probable Predictions on the sick Patients Stale or Water.* p. 222.

11. *The Treasury of Life: or, Salves for every Sore; experienced and tried Receipts for the Cure of the most usual Diseases that our frail Bodies are most subject to, whilest we remain in this Life.* p. 229.

12. *The Expert Lapidary: or, a Physical Treatise of the secret Vertues of Stones.* p. 263.

13. *Doctor* Diets *Directory: or, the Physicians Health in a Methodical way, passing by the impertinences and niceties of former Physicians, treating onely of familiar, and the most useful things in Diet, which chiefly nourish and maintain Life.* 279.

14. *Doctor* Reason, *and Doctor* Experience *consulted with: or, the mystery of the Skill of Physick made easie, short, clear, and certain Rules how to perceive, judge, and determine what any usual Disease is from the parts of the body affected, the Causes, Signs, or Symptomes, collected from the most approved Authors, and constantly practised by Mr,* Nicholas Culpeper. p. 345.

15. *Chymical Institutions, discovering Natures choice Secrets in experienced Chymical Practice, shewing the several degrees of Progression in the Physical Cabinet of that Art.* p. 405.

Mrs.

Mrs. *Alice Culpepers* Testimony, and Approbation of this Book.

Ingenious Reader,

HAving an Orphan, or Posthumus in my protection, and being sollicited by divers for the propagation of the publick good in its Publication; for its better entertainment, I appear to tell the World it is a Legitimate Childe of Mr. Nicholas Culpeper, *my deceased Husband. And as I promise you it is the Genuine and Ingenious Off-spring of his Brain, so I question not, it will (with the rest of his laborious Pieces) help to blow louder the trumpet of his never dying Fame. I need not much endeavour to attest that this Tractate is his; for it will evidently appear at first sight, that it is the Child of such a Father; which will be commendation enough both for the one and the other: and that is the reason I refused to seek a Patron for it, since I know his bare*

Name will sufficiently serve for a Patronage, I follow the new Mode of the Times, by disallowing of Godfathers; yet the Bookseller thought it inconvenient, that this Treatise should wander up and down the World without a Name, and therefore it is Christned, The Shool of Physick. *If it shall please any one to cast their affections on this Fatherless Child, him shall I esteem as my Gossip, Expect from me to say no more at present, because I would willingly cross an old Saying, Women are never silent till dead. I am in all vertuous Endeavours for the Publique Good.*

Yours

ALICE CULPEPER.

Novemb. 15. 1558. From my House in *Spittle-fields*, next Door to the *Red Lion.*

The

The Preface.

To all Students in Physick, Chyrurgery, and Chymistry.

THough that those which look for an eternal life set but light by a temporary, as they are truly sensible here below, to meet with a mass and accumulation of sins and sorrows; nevertheless since we find long life to be one of those blessings so often promised in the old Law, as also that the beloved Disciple of our blessed Saviour survived the other Disciples, and many of the Fathers of the Church were long lived; we Mortals, as we are too prone on Earth to esteem it our chiefest good, cannot at least but enroll it amongst others of the choice and great favours we receive from Heaven. The old saying is, *Vita brevis, Ars longa*; Life is short; and Art is long: therefore in all ages it hath been the ambitious task of Learned men, if it were possible, to perfect Art, so as to prolong life, even to the length of days: indeed the best of them found there inquiries too difficult, some of them having carefully scrutinized and searcht the matter of the reparation, but none yet living ever attained to the manner; in being an agreed of Truth, that in the declining of age, there is an unequal reparation; some parts are repaired easily, some with difficulty and loss; the Spirits, Blood, Flesh, and Fat, are even after

after the declining of years easily repaired, but the drier and more poreous parts, the Membranes, all the Tunicles, Sinnews, Arteries, Veins, Bones, Cartilages, most of the Bowels, in a word, all the organical parts are hardly repairable, and to their loss. Now these hardly repairable parts, to use the same words of one of the Moderns, a most eminent Writer of this nation, that when the Physician comes to the office of repairing of them, the other which are easily repaired, finding themselves deprived of their wonted ability and strength, cease longer to perform their proper function; by which means it comes to pass, that in process of time, the whole body tends to ruine. Though these considerations are thus premised, that in spight of Art, Death and a Dissolution at last will come; nevertheless it ought to be the care of every wise and honest Physician, that since nature may in part be repaired, that life may be nourished, that the length of it is one of the greatest blessings on earth, so for him to show his Christian Charity, most religiously to observe and endeavour, to the extent of his skill, what may be by him performed, as to this prolongation: it being the duty of one that knows the wayes of nature, as how to turn her about, so also whilst life can be preserved, to maintain her in her most healthful dimensions. Nor do I esteem of a Physician for his onely knowing how to act, as to a nourishing renovation, restoring, and continuance of health, but it will be further enjoyned on his conscience, to mitigate the

the dolors and torments of diſeaſes; for him, like the good *Samaritan*, to pour in the Oyl of his compaſſion, as much as in him lies, to abate the preſent miſeries of the Patient, that he may for the preſent find ſome comfort, till God in his mercy vouchſafes to ſhow better Symptomes of his recovery: and when he hath ſo given him over, that all hopes of life are paſt ſtill to remain conſtant to his undertakings, like honeſt Mr. *Culpeper*, who would not leave or forſake his Patient when he perceived death, till he had procured and opened a fair and eaſie paſſage for him to go out of this life. As for thoſe ſtately Doctors that ſcruple at attendance after they have received their large Fees, pretending other diſpatches, they will not ſtay with their languiſhing Chriſtian brother; what can this neglect of theirs be imputed ſo much to, as the cruelty of their exceſſive pride, for otherwiſe, if they were not wanting to their profeſſion, and to humanity it ſelf, they might in the time of their ſtaying give ſuch advice as to facilitate the pains of death, comfort the ſpirits of the afflicted perſon, ſo far as to enlighten his mind for the making of his peace with Heaven, and his more orderly taking of his leave of his affairs on earth. The Phyſician alſo might better his skill, ſo far as to obſerve the conflicts of the ſeveral diſtempers in the iſſues of death, ſo as to diſtinguiſh of the vigors and workings of all manner of Diſeaſes in their laſt & ſaddeſt triumphs. Phyſicians in other parts of the world do not come ſo eaſily by their mony,

they

they have set, stinted, small fees appointed them, so order'd of purpose that they might be made more diligent; that if their Christian Charity did not, their necessities might compel them to come the oftner to make up their Summer; so that the poor for a small pittance are better attended, then our rich persons are here for their handfuls of Gold. The truth is, throughout the whole World there are not such slaves to the Doctors, as the poor English are; most of them profess themselves Protestants, but their practises have been like those of the Papists, to hide the grounds of Physick from the vulgar, who for want of a right knowledge of the true course and rules of this Art, having no estates to pour into their bottomless Purses: *Si nihil attuleris, ibis Homere foras*, No Money, no Doctor. The poor souls in their disserted and extream necessities having been forced (as they were always kept in a desperate ignorance) to take such unnatural and monstrous Physick, as to be their own murtherers; whereas if they had not been hoodwinkt, and muffled in such darkness, sacrificed to the ambitions and covetousness of such uncharitable persons, the poor wretches might by the conscentious aids of worthy writers in their mother tongue, (I do not mean such English mad hodge podge dangerous Books, as we have already too manny of in Print) but of learned, advised, methodical, and useful Authors in our Language, from which they might have been so taught and directed, as to know how to distinguish of the most usual Diseases of themselves, in case of the

the far distance of a Doctor; with such wholesome instructions been able to discern, if not to have determined, of the parts affected, the causes, the signs, and symptomes of a Disease; how to have applied right Medicines either for the quantity or quality, for the curing of themselves or others; such as in cases of necessity they needed not to have sent some miles for, but might have found in the Fields, or in their neighbouring Gardens; whereas for want of the assistance of a true Method of Physick, this knowledg having been denied them, thousands have perisht, as at the great day of account some will find to be too true. I appeal to all men in their Wits, whether there are such unnatural Monopolizers in the VVorld? VVhat Nation is there, that their Physicians have not for the most part at the first writ in their Mother tongue? I have been informed that the late Famous Mr. *Noy* of *Lincolns Inne*, that he would have had the Gentlemen to have joyned with him, and moved to have the Law turned into English, which they being averse to, though otherwise he promised to remember the Society in his VVill; instead of a Library, which he intended when he died, he left them nothing but the Comedy of *Ignoramus*, which hangs up, and as I am certified, is there still to be seen. I have read that the German Physicians once a year in their Mother Tongue registred their Cures in the temple of *Æsculapius*, whereby the common sort of people knew how to difference diseases; could distinguish of the easie from

from the more difficult cures, and learnt according to the light then derived to them to preserve themselves and others; whereas we have reason to thank our grave, wise, and learned Physicians over the left shoulder, who would have us know nothing, or as little as may be. Mr. *Culpeper*, now in Heaven, spent himself early and late for the good of his Countrey-men; he discovered their Subtilties, and was one of the first that broke down the partition-wall of our ignorance and slavery; they are his own words. *I have already made a progress, and whilest I am in the Land of the Living, I will persist, in spight of all opposers, to inform my Countrey-men.* It was his greatest ambition to do all the good he could on earth, the Lord having answered his desires, though himself did not live to see it, in the publishing of this *Volume*, which may truly be called *a School of Physick*, even a *Grammar* to learn all the *Rudiments* of the compleat *Practice* of this *Art*; so that if the peruser of this Work be but one of good natural parts, though he be ignorant of the *Tongues*, he shall on sufficient grounds be able to give a reasonable answer, so as to resolve the most useful and considerble questions in *Physick*, that can be propounded to him; he shall be so informed to give an account of what of himself he shall undertake to practise. It will be needless to enlarge my self further, this Book hath worth enough in it to declare its Author; it requires no commendation to fore-run it; *Diet*, *Reason*, and *Experience*, the three Doctors Mr. *Culpeper* consulted with, built upon

upon good principles, ſo that the Student ſhall find both the *Theorick* and the *Practice* ſweetly to agree in the diſcovery of the moſt concealed truths. This method of practice being experienced by himſelf, written in the intervals of his lingring ſickneſs; as he had a long time before his death bid adieu to all worldly reſpects, he having, as hath been ſaid, no higher aim then the healths and proſperity of his Countrey-men; he left, as I may preſume from my own knowledge to affirm, in the hands of his beſt friends, to this very purpoſe, all his tried Receipts in writing to be printed; as beſides thoſe names thou readeſt affixed to this work, there are many others, if there were occaſion, are ready to teſtifie. I am confident no private man in any age could ſhow ſuch a volume, compiled of ſuch experimental probations; the Author never ſhowing himſelf ſo clearly and powerfully in any of his printed Treatiſes as in this laſt, having been heard to ſay, that in publiſhing ſome of his former tranſlations, he was troubled with the epidemical diſeaſe, as 'tis uſual with perſons of ſuch worth; he then entertained, as he acknowledged, an ambition to be known to the world; but in theſe his Treatiſes, as he proteſted, he had opened his breaſt, dealt ſo ingeniouſly for the good of the publick, as to diſcover the myſtery of his profeſſion, not reſerving a ſecret he knew, that might keep men alive, or when they were in danger, that might recover them, this being the ſtore-houſe of *his whole Practice.*

Loving

Loving Countrey-men, whatsoever benefit you shall reap by the labours of our diceased friend, let your Christian charity employ it for the good of your neighbours; thanks be to God, there are still noble persons left, that upon such blessed occasions of being aiding to others, are ready to expose their persons and purses, not being ashamed, as some are, but accounting it their honour to be helpful to the poor; to such VVorthies this volume will be most acceptable, not only as it will increase, but also confirm their knowledg. It will be also extreamly necessary for those of lower *Formes* in the *School of Physick*; young *Practitioners*, who may in this lively mirror see their mistakes, and the deformities of their *Practise*, how they have caused the *Medicines* they formerly applied, not only to be ineffectual, but rather destructive to the healths of their *Patients*; as they are to ask God forgiveness for their ignorrnce, in placing the Cart before the Horse, the *Practick* before the *Theorick*, their ventring hand over head on the Medicine, before they rightly knew the disease, like tht mad Empericks of these times, confident in undertaking cures, though they err both in the method and rules, that ought step by step to be trod in and pursued. In this *School of Physick*, such too forward dangerous Practitioners, whatsoever arrogantly they have hitherto assumed to themselves, they are to meet with other discipline, sure to be put back and taught a new lesson; first, rightly to know the

the Diſeaſe before they go about the Cure; and then to Compound the Medicine ſo, as to Relate to the Nature of the Patients Body; otherwiſe that which may Cure One might Kill Another. They being thus Once put into the Right Way to Diſcern and Determine of the moſt Uſual Diſeaſes Throughout This Book, with Gods Bleſſing, they ſhall meet with Perfect Directions for the Cures; The Truth is, amongſt a Few Good, there are Abundance of Authors of Other Climates, whoſe Works, with whatſoever Hard Words they Amaze their Readers, do the Leſs Concern Us, as Their Medicines do more Properly Agree with the Conſtitutions of the Bodies of their Own Countries. The Volumes of Theſe Forraign Doctors in the Practical Part of Phyſick, do ſo Swell, to no Purpoſe, with ſuch Infinite Variety of Medicamentes, that the Practitioners are Confounded, as not knowing, amongſt ſo Many, Which of Them to Chooſe. Mr. *Culpeper* being Truly Senſible of this Their Error, made it His Buſineſs, not to Puzzle His Young Students with the Multiplicity of Medicines, but onely to Select and Set Down Such as are Moſt Proper, Choice, and Effectual againſt the Diſeaſe; ſuch as are Generally Eſteemed, and Frequently Uſed, the Moſt Magiſterial Receits.

To be Brief, this Work maybe compared to the Rainbows diverſity of Colours, in reſpect of the Variety of the Treatiſes it Conſiſts of, which cannot but render it the more acceptable to the People of the Three Nations; as in ſo Small a Volume they have the Whole Body of

Phyſick, which before in reſpect of the Largeneſs of the ſize, was of ſuch a Price that the Meaner ſort of People were not able to Purchaſe it; this Work in the Abſtract and Epitome, Comprehending whatſoever of any Concernment, hath Formerly been Printed; it being ſo Intire, and Beholding onely to it ſelf, as to be Free from whatſoever Tautologies, Impertinences, Vain and Frivolous Repetitions, thoſe larger Authors, to no purpoſe, have Puzzled their Readers with; this Work being of Purpoſe contrived to Save the Charges of Larger Volumes; To Uſe the Authors own words, *It Conteyns* Homer's Illiads *in a Nut-ſhel*; His Honeſt Intention being for the Future to Prevent thoſe Already Mentioned Inconveniences, which the Poor have ſo long Suffered Under; that with the Uſe of this Book, and on Occaſion, their Further Recourſe to the *Doctors Diſpenſatory*, if they are at too Great a Diſtance from a Charitable and Deſerving Phyſician, upon Suddain Emergencies of Neceſſity; they might be ſo readily furniſht as to Help Themſelves, or be Aſſiſtants to Others. To Conclude, Courteous Student, I ſhall in the Fear of God Requeſt thee to make an Honeſt Uſe of theſe Endeavours, to be Careful, Diligent, and Underſtanding in what thou Undertakeſt; and in all thy Undertakings to Crave a Bleſſing from Heaven, never failing to Return Hearty Thanks to the Lord for what Good ſoever thou Receiveſt. For my own part, I Deſire not to be Known, I am ſufficiently concerned in the Applauſe of my own Conſcience; I look not on any worldly Repute to my ſelf, but

to

to the Good of Thousands of Generations that shall Follow : It is enough for me, that in the Publishing of this Work, I have with Sincerity and Truth, Discharged the Trust Imposed in me by our Deceased Friend. Farewel, Read, and Enjoy.

Thine in all Honest

Endeavours,

Decemb. 15.
1658.

R. W.

The Nativity of *Nicholas Culpeper*, Student in Physick and Astrology, Calculated by JOHN GADBURY

φιλομαθημαται.

TO Wave the unnecessary Complement of a Preface, the estimate Time of the Birth of this Eminent Artist, Mr. *Nicholas Culpeper*, was *Anno* 1616. *Octo.* 18. *Paulo Post Meridiem*, or, a little Afternoon. Which little, by my Correction, I find to be 11 Minutes onely, and the place of the Sun at that time is 5° 23′ 32″ of ♏, as is Evident by the Calculation thereof from the Tables in my Doctrines of Nativities Lately Published.

Time given	S.	D.	M.	S.	S.	D.	M.	S.
1601	9	19	58	8	3	5	35	26
15	11	29	22	23			14	13
October	9	0	4	2				43
D. 18		17	44	30				3
M. 11			0	27				
☿ Lon. ☉	7	7	9	30	3	5	50	25
Apog. S.	3	5	50	25				
Anomal.	7	1	19	5				
Equat. S.		1	45	58				
Ver. ☉ Loc.	7	5	23	32	♏	5	23	32

The

The Places of the other Planets are taken from the Ephimerides of *David Origanus*, and are thus in Longitude and Latitude.

Long. Planetarum.				*Lat. Planetarum.*		
♄	6	52	♉ R.	♄	3 0	South A.
♃	16	28	♐	♃	0 30	North D.
♂	16	47	♌	♂	0 52	North A.
♀	13	14	♍	♀	0 26	North D.
☿	22	35	♍	☿	1 30	South D.
☽	11	8	♊	☾	5 0	North D.

The Figure is thus Obtained.

Asc. Recta Solis —— 213 5 45
Asc. Recta Temporis —— 2 45 0

Ergo, Asc. R. Med. Coeli ast 215 50 45
Add 90

Asc. Obliqua ascendens est [illegible]

The Ascensions of the principal Angles being thus obtained, I next seek for the Degrees and Min. of the Ecliptique agreeing thereto.

For the Mid-heaven, whose A. R. is, 215° 50′ 45″

Proxime { *Major* 216 36 ♍ 9 } A. R. 215 50 45
{ *Minor* 215 37 ♍ 8 } L. A. 215 37

0 59 1 11 0 11 45

If 59′ give 60′, what will 13′ 45″ ?

Logarith. { 13 45 —— 936015
{ 59 0 —— 994171 *Subtr.*

Answer 14′ 15″ —— 996744.

Which leave the Cusp of the Mid-heaven in 8d. 14′ 15″

For the Ascendent, whose Ob. As. is 305 50 45
And the Elevation of the Pole 51° 32′

Proxime { *Major* 306 26 ♑ 3 } A.O. 305 50 45
{ *Minor* 305 23 ♑ 2 } L. A. 305 23

1 3 1 11 0 27 45

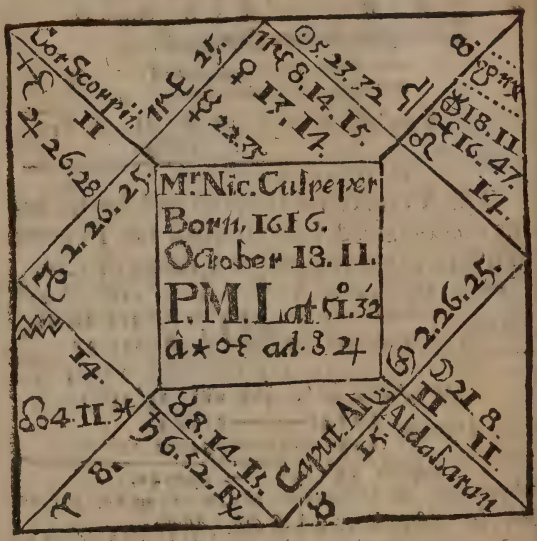
If 1° 3′ gives 60′ what 27′ 45″ ?

Logarith. { 0 27 45 —— 966511
{ 1 3 0 —— 1002120 *Subtr.*

Answer 0′ 26′ 25 —— 964391

Therefore the degrees, minutes, and Seconds of the Ascendent, are ♈ 2° 26 25″ The Cuspes of the Succedent and Cadent Houses are obtained true enough by the Domifying Table.

The Figure Follows.



Saturn	Strong		3	
Jupiter	Strong		9	
Mars	Strong		8	
Sol	Strong	By	6	*Testimonies.*
Venus	Weak		1	
Mercury	Strong		16	
Luna	Weak		1	

A General

A General Judgement on this Figure.

THe Sign Ascending the *Horoscope* is ♍ a Sign of Brevity, and ♄ Lord of the Ascendent is in ♉ a sign of Brevity also, and the ☽ Moon in the sixth house decreasing in light, all which are arguments of a middle stature, and somewhat a spare lean body, complexion darkish, or swarthy, hair dark brown, visage more long then round, eyes quick and piercing, &c. And the person of this Native was exactly such: And he was also full of agility, very active and nimble, which I presume was occasioned by the Moons position in the house of ☿ in ✶ to ♂ and ♄ in the house of ♀ having South-Latitude. His Stature, Form, and Shape.

His Temperature, according to Astrologers, should be Melancholly, Chollerique, as is plain by an earthy sign ascending, and ♄ position in an earthy sign also, and ☽ being among martial fixed Stars, and Stars of the same nature in the Ascendent, are very strong testimonies of Choller prevailing over this Native: but the greatest argument of Choller predominating, I take to be the *Suns* reception with *Mars*, from violent signs, which seems to signifie that Choller should over-power the humor of Melancholly, notwithstanding an earthy Sign Ascending, &c. Temperature.

He was indeed of such a temperature, I remebred to have heard him confess, that Melancholly was an extraordinary enemy unto him,

him; so great at sometimes, that wanting company, he would seem like a Dead Man; and at other times would his Chollar Macerate him very strangely; Yea, more oft then the Distemper of Melancholly.

His Understanding.

Mercury the Patron of Ingenuity, &c. is the most Potent Planet in the Figure, and he being in ♏ the House of ♂ and so near the Benigne Beams of ♀, argued the Native to be of an excellent Wit, sharp Fancy, Admirable Conception, and of an Active Understanding.

For proof of this, let his many Worthy Works now Extant be summon'd to give in evidence, *Viz*, (1.) His Translation of the Dispensatory, so Exquisitely done. (2.) His English Physician; a work of such rarity, that never any Herbalist before him durst adventure to do. (3) His Astrological Judgement of Diseases from *Avenezra* and *Durret*, in which he hath so Ingeniously followed the Text of his Authors, that if any Copies may be presumed or thought to Improve, or Excell their Originals, this very Book of I is doth so. And besides these, he hath Published divers others, as his Last Legacy, of admirable worth, truly his own.

He was very Eloquent, a good Orator, spoke both Freely and Fluently. And if I shall speak the truth in all parts, he was very Conceited and full of Jests, as the □ of ♂ and ♀ aptly denotes; but the Knack of Jeasting was so Inseperable to him, that in his Writing things of most serious concernment, he would mingle matters of Levity, and extreamly please himself in so doing,

as

as is Evident in all his Writings; but the Poets excuse is sufficient.

Quædam cum prima recensentur crimina barba,
Indulge veniam Pueris.
Some faults with our first beards are shav'd away,
And Youth (if any) pardon merit may.

The fixed Sign ♒ is on the Cuspe of the second house, and the ☾ and ♆ casting their friendly rays thither, and the ☊ in the house of ♆, *Viz.* ⚹ intercepted; there are testimonies of a competent Fortune, naturally according to *Haly*, *Bonatus*, &c. His Estate.

——Sed quæ præclara prospera tami,
Ut rebus latis par sit mensura malorum?
But what can all the hopes of wealth him skill,
That's ballanc'd by as many threats of ill?

The Lord of the second is Rhetrograde upon the Cuspe of the fourth in □ to the second house, and ☿ his dispositrix combust in □ of ♂, and in □ to the second also, which plainly portends a consumption of Riches, and a destruction of what patrimony should descend unto him from his Parents. And ♂ afflicting ⊗ *pars fortunæ*, in an obscure house of the heavens, and ☉ Lord thereof in ☍ of ♄, caused him to squander away his estate both carelessly and negligently, and sometimes by reason of restraint or imprisonment.

It is most true, that he was always subject to a Consumption of the Purse, notwithstanding the many ways he had to assist him. His Patrimony was also chiefly consum'd at the University. Indeed he had a spirit so far above the vulgar,

gar, that he contemned and ſcorned Riches, any other way then to make them ſerviceable to him; he was as free of his Purſe as his Pen; valuing not how little he left himſelf of either, ſo he obtained his end of doing good to others. I could parallel this his Generoſity with Arguments of the ſame ſtamp, from ſome Genitures very eminent, but I am confined. I ſhall cloſe my diſcourſe of his eſtate with this—Had not he had *Caput Draconis* in the ſecond, he would have been perpetually poor; for the Arguments of Poverty in his Radix are ſuch, that had he been born to *Cræſus* eſtate, it would have-ple aſed him better to have exchanged it for that of *Diogenes*.

Kindred, and ſhort journeys.

The third Houſe hath ſignification of Kindred in general, and ſhort Journeys, and ♂ Lord thereof in ♌ in the eighth Houſe, the moſt unfortunate place of the whole Heavens: as ſaith *Ludovicus de Regiis* —— *Nulla Diviſio Circuli tunc peſſima, tamquæ credelis in omnibus, quam octava eſt*. And he being there in □ of four Plannets, Viz. ☉ ♀ ♄ and ☿, is an argument of great infortunacy to the Native from his Kindred, and indeed no great happineſs to him in his Inland Journeys. Beſides ♈ being on the third, and ♂ in a ſterril Sign, portends very few, or no Brethren or Siſters to the Native; and in this caſe the fewer the better.

It would be too tedious to make repitition of the many misfortunes this Native hath ſuffered by his kindred, and the perils and dangers he hath eſcaped in Travelling or going ſhort Journeys.

Journeys. It is confirming enough of the Art, that he never gained good by either. Nor had he ever any Brethren, *&c.*

Saturn the general significator of Fathers, and *Venus* the particular in this Nativity, are in opposition, and ♂ the Lord of the tenth in □ to both, and that from fixed signs, together with *Venus* her being combust, all which clearly denote, that the Parents of this Native shall dye before him: but had they lived, I cannot see in Art how he should have been bettered by them, their significators are so squaring and opposing his. He hath often averred, that his Father, according to report, dyed before he was born, and his Mother lived till the twenty third year of his age; and he acknowledged also, that they did leave him well, but he was cheated thereof, or at least spent the greatest part of it. Parents, &c.

Luna Lady of the seventh in a double bodied Sign, might seem to denote two Wives, but a general significatrix of Wives, being combust, and in evil Aspects of the Infortunes, seems to contradict it; and that so strongly, that did she not cast a friendly beam to the Ascendent, and another to the Seventh, he would hardly have ever married; but that is an argument that once he should. Wife and ♀ Children.

Venus being Governess of the fifth House, and in ♏ a fruitful Sign, irradiating both the Ascendant and Seventh, friendly signifies that the Native may have many Children; but *Caput Medusæ* being upon the Cusp of the fifth, and ♀ Combust, and in ♂ to ♄ that enemy to Nature, and all natural existences, and in □ of ♂

a Planet posited in the house of death, presages that very few of them (if any) shall be long lived.

This Native had but one Wife, (*Viz.* Mrs. *Alice Culpepper* now living) and by her he had seven Children, (although himself died young) but they are all dead but one, which is a daughter. The world may judge how chargeable the management of such transactions of his life were, he being a person so given up to his Studies, as never to take care for the future; his Wife, her industry being the best provider for his necessary affairs, which care of hers he requited in the admirable Secrets he left her.

Enemies publique and private.

His Enemies both publique and private, are signified by ♄ and ☽, but principally ♄, because he hath great dignities both in the twelfth and seventh Houses, ♂ also will have a share in signification of his enemies, because he is in △ of ♄, and ✶ of ☽, and beholds the Lord of the Ascendant with a □. Now if the question be demanded what kind of Persons these Planets signifie, ♂ will signifie Physicians, Apothecaries, &c. and ♄ Divines. And those two kinds of men and professions should be his most potent Adversaries, both publique and private, ♂ the most publique.

It is notoriously known, that his most publique enemies were Physicians, and his most private ones Divines. The first hated him, and made their hatred publique, for his discovering the use of Medicine in his mother tongue. The second did disgust him for his studying Astrology, but neither of them durst to enter the

Lists

Lists of dispute with him; albeit, I remember he hath made publique challenges to some in Print, who pretended to fault his doings: Whereby it appears, that the Doctors questioned not, or cavilled at the matter, but the manner of his Writings. They were not simply sorry that such things were done, but that he that did them was not one of the Colledge, a Brother of their Order. And the same may be said of his other sort of Enemies: but well said *Juvenal.*

Refert ergo quis hæc eadem parit, in Rutilo nam
Luxuria est, in Ventidio laudabile nomen;
Sumit, & à censu famam trahit.——
Much odds in men, doing the self same thing,
Feasting in Rutilus *is rioting:*
But in Ventidius *brave Munificence,*
And gains him honour by his great expence.

The Saying needs no Application; from his enemies, I will therefore descend to his friends.

Friends.

And those should not be many, for ♃ Lord of the eleventh in □ to four Planets, denotes the Natives Friends, or at least such as pretend friendship unto him, to be hypocritical and deceitful; and of such covetous reserves, that he shall seldom be bettered by them. His own acknowledgement was, that he had divers pretended friends, but he was rather prejudiced then bettered by them, and when he most stood in need of their friendship and assistance, then they most of all deceived him. But this was not to him alone, 'tis generally *morbus mundi*, the distemper of the whole *world*, like that of the *Poet.*

Rari quippe boni, numero vix sunt etidem, quot
Thebarum portæ, aut divitis ostia Nyli.

So

So are True Friends, and such in Number Few,
That scarce so many can be found below,
As Gates of Thebes, *or Ports of Wealthy* Nyle.

Honour and Preferment

Orgianus. Fol. 699 tells us, that the ☉ in the tenth house (as in this Nativity) is a certain Argument of honour and preferment, and ♀ a general significatrix of honour, being in the tenth, also portends the fame, ☽ in ✶ of ♂ and ☉ in reception with him, he being Lord of the tenth, are certain Arguments of Honour, Fame, and Renown; and indeed had not ♄ who is *Dominus Ascendentis* been in ♂ to ☉ the General significator of honour, &c. and in □ of ♂ the particular design thereof in this *Radix*, the Native would have obtained a far higher degree of honour and preferment then he did; but he was an enemy to his own preferment; yet nevertheless he did in his latter part of his life increase very much in his Reputation, and his Honour and Fame was generally taken notice of. If you would know by what means he should attain Fame and Credit, &c. ☽ being in ✶ of ♂ Lord of the tenth, and ♀ Lady of the ninth, locally in the tenth, thence casting a ✶ aspect to the Ascendent, and ☿ Lord of the sixth, there also, being the strongest Planet in the Figure. All which Arguments laid together, presage his Fame, and Honour, to come by studying Arts and Sciences, and that he should rise in the opinion of the world, chiefly thereby: but this not without some difficulty as ♂ his □ to ♄ aptly signifies. It is very well known that he gained his Honour by Arts and Sciences, but chiefly by *Physick*, in the knowledge of which he

was

was most excellently skilled: and it was purely by that alone Study of Practice, that he hath left a name behind him, which will remain until time shall be no longer.

The fiery Planet *Mars* in the eighth House in □ to ♄ Lord of the ascendent, and three Planets more, seems to portend a violent death; but the ☉ being upon the Cuspe of the Mid-heaven, near the body of ♀, and in reception with ♂ and ☽ in the sixth, in ✶ to him also, takes off the edge of that suspicion, and abates much of the fury of ♂, and seems rather to portend the Native to dye of a Consumption, or by a decay of natural strength at the heart, (♂ is in ♌.) What Death he might dye.

I have heard it credibly reported by some that were with him at the time of his death, and constantly in his sickness, that he dyed of a Consumption, which had been long upon him; and much means, (and that of the better sort) was used to enervate it, but it still prevailed upon him, wasting and consuming him by degrees, until it reduced him to a very Sceleton, or Anatomy; and afterwards, *Viz.* on Munday the tenth of *January* $16\frac{5}{4}$ released him, and gave him his pasport to a better world. The ☽ then being in □ to the Radical place of ♂ and ☉ in □ to his own, and to the place of ♄ in his Nativity, ♄ and ♃ being then in a direct opposition.

Nor was it truly reported, that some Physicians designed his death, by setting their engines at work to poyson him. I do believe they were enemies great enough unto him; yet I am con-

confident, by this report, they are egregiously scandalized, it being customary for ill-will to speak the worst.

The Accidents by which this Nativity was Verefied, are these.

1634. Aged eighteen years, he went to the University, ☉ to the body of ☿ and the Ascendent near the ✶ of the same Promitter, by direction caused that. He being bred up a Schollar, and fitted for the University in his younger years, upon the *M. C.* ad ♂ ☿ and ☽ ad △ ♀.

1640. Aged twenty four years, began to study Physick, the ☽ being then directed to the △ of ☿ her dispositer in the Radix.

1643. Aged twenty seven years, he then went for a Souldier, and was wounded by a small shot over the forepart of the body, which he never recovered of till his dying day; and then the Ascendent to the □ of ☉, and presently after the □ of ♄ by Direction. Directions of so evil Tendency and Import, that might very well have ruined a King.

1653/4. Aged thirty eight years, he dyed. The Ascendent coming to an ☌ of ♂ with Latitude. The revolution it self being the same with that of the Radix, ♄ passing by the Radical place of ♂ and ♂ upon the Ascendent, ☉ and ♆ in □ and ♆ upon the opposite place of ♂, and in □ to ♆ place also; which ill revolution agreeing with an ill Direction, necessarily portended Death.

Tempus edax rerum, nos terit omnia tempus,
Nos terimus tempus, jam sumus ergo pares.
Thus time devours all, and doth all waste,
And we waste time, and so we're ev'n at last.

The

The LIFE of the admired PHYSICIAN and ASTROLOGER of our times, Mr. *Nicholas Culpeper*.

IN the County of *Kent*, a place eminently famous for Royalty to Superiors, *Nicholas Culpeper* was born the eighteenth of *October*, 1616. He was the Son of *Nicholas Culpeper*, a Reverend Divine, Son to Sir *Thomas Culpeper* Knight and Baronet; his Mother was the Daughter of Mr. *William Atterſol* Miniſter of *Iſfield* in the County of *Suſſex*; this worthy Divine did write that learned Commentary on the Book of *Numbers*, with other excellent Works. *Nicholas Culpeper* the younger was educated at a Free-ſchool in *Suſſex*, at the coſt and charges of his Mother, (for his Father died a month before he was born) he was a moſt eminently pious Miniſter, and much reverenced for his vertuous Qualities by all that rightly knew him, who were truly afflicted that his worthy Father did not live to bring him up, ſince he left no other Children behind him. After her Huſbands deceaſe, Mrs. *Culpeper* his Mother, took

such care for his education, that she spent four hundred pounds on her said Son, for his Diet, Schooling, and his being at the University of *Cambridge*, where he continued some years, profited in all manner of Learning, and gained the applause of the University whilst he remained there. One of the first Divertions that he had amongst some other smaller transactions and changes, none of his Life proving more unfortunate, was, that he had engaged himself in the Love of a Beautiful Lady; I shall not name her for some reasons; her Father was reported to be one of the noblest and wealthiest in *Sussex*. This fair Lady after many generous treatments, as Mr. *Culpeper* might clearly perceive, entertained the Tenders of his service, so far as to requite him with her entire and sincere Affections; and though the strictness of Parents have often too severe eyes over their Children, yet where hearts are once united, Lovers use to break through all difficulties. The riches of the Lady, which might have enchanted inferior spirits) in respect of the vertuous inclinations of her Mind and Person, had no power over him, so that like a true Lover, the Language of his eyes and his Heart were the same, insomuch that the languishing sincerities of these suffering Inamorato's, put them to the extremity of the determination, some way to set a period to their Martyrdomes. Mr. *Culpeper* having then supplied himself with two hundred pounds from his Mother, during his abode at *Cambridge*, his Fair Mistris and he by Letters and otherwise,

wife, plotted secretly with the assistanc of a Gentlewoman that waited on her, to pack up such Rich Jewels, and other necessaries as might best appertain to a Journey, and so secretly to make their escape near to *Lewis* in *Suffex*, where they intended to Marry; and afterwards for a season to live privately till the incensed Parents were pacified; but his happiness was denied them by the Malevolence of *Mars*, and some other envious Planets, as you shall finde in his Nativity. Not to vex the expectation of the Reader any longer, but rather to epitomize so sad a story, Mr. *Culpeper* hastes from *Cambridge*, his Mistris with those that she durst trust, were gone part of their way to meet him at the appointed place; but it pleased the great disposer of terrene affairs to order it otherwise; the Lady and her servants being suddenly surprized with a dreadful storm, with fearful claps of Thunder, surrounded with flames of Fire and flashes of Lightning, with some of which Mr. *Culpepers* fair Mistress was so stricken, that she immediately fell down dead, exchanging of this life for a better; her Marriage on earth for one in heaven. When the Lady was stript, all the marks that could be found on her fair body, was onely a blew spot on her right side about the breadth of ones hand. The news of this sad accident met Mr. *Culpeper* as he journed towards his dead to him, but otherwise a still living Saint. An the instant when this direful mischance befell him, Sir *Nicholas Astey* his intimate acquaintance passing by, chanced to be an

eye-witneſs of this ſad diſaſter, who uſed the beſt Rhetorick he had to comfort him in this his affliction; he took him up in his Coach, and conveyed him to his Mother, who not expecting then to have ſeen him, received him with a great deal of joy, till being ſo truly ſenſible of his ſorrow; ſhe for that cauſe left that County, and afterwards fell into a fit of ſickneſs which ſhe was never rid of till her dying day.

It is impoſſible to expreſs the ſorrow of ſo true a lover as Mr. *Culpeper* was, the ſtrangeneſs of this misfortune being enough to ſhake the ſtrongeſt reſolutions of the moſt eſtabliſht perſon of the world; I ſhall only acquaint the Reader with what I have heard of his beſt friends, that when that he was ſerious even to entertain the deepeſt Melancholly that his frailty could ſuffer on earth, that then he would diſcourſe at large the ſad fate of his unfortunate Miſtreſs. This Lady on whom this unhappy accident fell, had two thouſand pounds in perſonal eſtate, and five hundred pounds a year; the loſs of this Jewel which Mr. *Culpeper* valued above all worldly conſiderations, caſt him into ſo deep a Melancholly, that he left the Univerſity of *Cambridge*; ſo that it was high time for his Grand-father Mr. *William Atterſol* whoſe care he was, to think of ſome ſeaſonable way to divert this his extraordinary diſtemper; and the rather, for that he perceived contrary to his intention, that Mr. *Culpeper* bent his inclinations from the time that he was but ten Years of Age, to thoſe as he conceived unprofitable

fitable (if not unlawful ſtudies) of Aſtrology and occult Philoſophy, which how they are reſented ſtill by ſome Divines and other Zealous perſons, the world is too well acquainted. Mr. *Atterſol* had formerly uſed his beſt Arguments, though to no purpoſe to perſwade him to embrace the Miniſterial Function, with an intention as it was ſuppoſed after his Deceaſe to have ſetled his eſtate on him; which ſince he would not hearken to, he divided four hundred pounds a year amongſt the reſt of his Grandchildren, and left him but a Legacy of forty ſhillings, which was paid him by the two Executors at *Nathaniel Brook* his ſhop at the Angel in *Cornhil*. This ſmall ſum he received with a ſmile, and ſaid, He had courted two Miſtreſſes that had coſt him very dear, but it was not the wealth of Kingdoms ſhould buy them from him. The truth is, there are ſome *Zealots* that without any colour call Aſtrology it ſelf the Black Art, count all Circles above their Sphere to be Conjuring, as Mr. *Culpeper* uſed to ſay, If ſuch kind of people cannot fly up to Heaven to render Aſtrology a Miracle, they will fetch it from Hell to make it Magick, though it may be well enough performed by natural cauſes. To proceed, Mr. *Atterſol* with the advice of his friends, conſulted how to diſpoſe of Mr. *Culpeper*, which was, to ſend him to *London*, where they placed him with Mr. *White* an Apothecary near *Temple-Bar*, to whom they gave with him fifty pounds; he having not been with him above a year and a half, Mr. *White*

failed, his neceſſities compelling him to go into *Ireland* with the loſs of Mr. *Culpepers* mony, which cauſed his friends afterwards to beſtow him with Mr. *Drake* an Apothecary in *Thred-needle-ſtreet*, where being himſelf excellent in the Latine, he taught Mr. *Drake* that Tongue in leſs then a year and a half. Not long after this, his other friend dyed; he ſtill remained with Mr. *Samuel Leadbeaters*, who formerly lived with him; and afterwards took his Maſters ſhop within *Biſhops-gate*, where for ſome ſpace of time he ſtudied Phyſick. In which application of his, he ſhewed a great deal of wiſdom to chuſe a Profeſſion, according to his own diſpoſition, and inclination, the ſtrongeſt Indenture to bind a man to the happineſs of a noble and ſucceſsful enterpriſe. Before I ſhall further diſcourſe his ſtory, it will not be impertinent to acquaint the World with ſome obſervations, that thoſe that were moſt familiar with him intimated to me, (with ſome others that I gleaned from him) concerning his Phyſical practice; in his addreſſes to his Patients, he was not as ſome are, ſo arrogant to warrant their recovery: his uſual advice was to bid them truſt in God, and ſeek to him for a Bleſſing. He was none of thoſe that uſed to put confidence in the ſingle teſtimony of the Water, which as he uſed to ſay, *Drawn from the Urine, is as brittle as the Urinal*; the Water running ſometimes in ſuch poſte haſte through the ſick mans body, that there is no account to be given of it, though the moſt judicious perſon

ſon examine it ; for the ſick man may be in the ſtate of death, though life appear in the Urinal. To the poor he preſcribed cheap, but wholeſome Medicines ; not removing, as many in our times do, the Conſumption out of their bodies into their purſes ; not ſending them to the *Eaſt-Indies* for Drugs, when they may fetch better out of their own Gardens. Thoſe that knew him rightly affirm that he was ſo Charitable to his poor Countrey-men, that the money that he received from rich perſons. he ſpread upon the waters, laid it forth for the good of thoſe that were in want, though through his Charity he was ſometimes neceſſitated : he would not perticipate of any thing from the meaner ſort of people, he onely deſired their prayers. I have heard thoſe that rightly knew him ſay, that when he might have had a large ſumme to have gone to a rich perſon, he rather choſe to go to one of hss poor neighbours that hath been ſick, where he hath given away his Phyſick ; which ſome of his friends wondering at, he hath ſaid, *His conſcience would not ſuffer him to do otherwiſe : the Rich could not want help for their money, but the Poor muſt periſh if his Charity did not relieve them.*

As he was an Apothecary formerly himſelf, ſo he diſcerned the errours of Apothecaries, and was therefore an Apothecary to himſelf, and others. He uſed not to hanſel his experiments, letting looſe as ſome do their mad Receipts into ſick mens bodies, to try how well Nature can fight againſt them, as one writes, whilſt they

ſtand by and ſee the Battel, except it were in deſperate caſes, when death muſt be expelled; and when he could keep life no longer, he made an eaſie paſſage for it to go out, (as his Book of the Aſtrological judgment of Diſeaſes) where he unites Aſtrology to Phyſick, as they concern the decumbiture of the ſick, doth ſufficiently diſcover to the world; not like an Emprick, who being guilty neither of Greek, nor Latine, of writing well, or ſpelling true Engliſh, being asked why it was called a Hectique Feaver, anſwered becauſe of a Hecking Cough that attended the diſeaſe; yet this impoſture is an imagined *Æſculapius*, ſo as to tyranize over the purſes and bodies of thouſands, having as many fools to wait his leiſure, as the late learned *Senertus* was reported to have had ſometimes two hundred Patients in a morning. But removing this block out of the way, it is alſo to be obſerved of him, that he was never too Rigid in preſcribing of his Diet for the ſick, and yet no man in his time did ſtranger cures, ſo far as not only to cure men, but to cure the Art of curing of men; to reform Phyſick it ſelf, as many of learneſt of the Colledge of Phyſicians have freely expreſſed; one of them being diſpoſed to ſpeak truth of him, ſaid, *That he was not only for* Gallen *and* Hypocrates, *but he knew how to correct and moderate the tyrannies of* Paracelſus. The beſt Chymiſts that could fix Quick-ſilver, ſearch into the depth of that Art, claimed him, which experiments in this Volumn do admirably manifeſt. As ſome of the learned were

pleaſed

pleaſed to ſpend their verdicts either well or ill on him, ſo he hath not been much behind hand with them. I have heard him ſay, that the Doctors were Learned, well furniſhed with general notions in Phyſick, but there were ſome tried Receipts in the hands of private perſons they could never arrive to; which if they had, they were now honoured ſufficiently, then they would have been worſhipt like Gods, And ſometimes in jeaſt, as his cuſtom was, he uſed to ſay, *That there were a certain ſort of Phyſicians that were like the Biſhops; they had the Keys of Binding and Looſing, and nothing elſe.*

To wave what might further be ſaid of Mr. *Culpeper*'s Practice, I ſhall end with this, that by his ingenuity and induſtry he got the love and applauſe of all people; in ſo high an eſteem he was, that he had gained the general repute of the three Kingdoms; inſomuch, that though he was courted by his friends to alter the condition of his ſingle life, he would admit of no ſuch proffers, till like a skilful Aſtrologer he had fix'd his eyes upon the Firmament, where *Venus* the Star of his own Affections governed, ſurrendring all the powers and faculties of his ſoul to the vertues and beauty of Mrs. *Alice Field*, the Daughter of Mr. *John Field* and *Alice* his Wife, Kinſwoman of Mr. *Simon Barckſtead*, an eminent Gentleman, owing two and twenty Lordſhips, free eſtate; whom it was his happineſs afterwards to eſpouſe at fifteen years of age: a Gentlewoman, who as ſhe was of a good extraction, ſo alſo, beſides her richer qualities, her admirable diſcre-

discretion, and excellent breeding, she brought him a considerable fortune: By her he had seven Children, whereof Mrs. *Mary* was his fourth, now living with her Mother in *Spittlefields*, the true picture of her Father. Mrs. *Culpeper* while she continued in that blessed state of Matrimony fourteen years with him, she so wisely demeaned her self, as never to entrench on his prerogative, not in the least to disturb his studies; she onely sought to maintain her own propriety in domestick Feminine Affairs; so that she was all his time a Wife at her own disposing, enfranchised, free-born from her Wedding-day. Neither while Mr. *Culpeper* was in health, did he go about to keep her in the wholesome ignorance of such unnecessary Secrets, (as some suppose them) but that by her discreet observation of his practice, she hath got the start of most of her Sex now living, insomuch, as since his death, to be in no less esteem for her practice, then some of the other gender that boast of their lesser knowledge. It was Mr. *Culpepers* usual expression in the time of his health, that though he could not do for her as she deserved, that he should nevertheless leave her a competent estate, (meaning that he should enrich her with some Secrets of his Practice) which she hath since in the *Aurum Potabile*, and other rare Secrets, found happily verified to her own expectation. When Mr. *Culpeper* began first to decline in his health, he endeavoured to sequester himself from the throng of the people; he strove for a season to obscure his

his own name, which he found to be a moſt impoſſible task; for being ſo long time laborious in his ſtudies, and having particular tryed Receipts, by which he had formerly done moſt admirable cures, he was paſt all concealment. He being then ſo unexpectedly taken notice of, as to be put upon the Tranſlation of the Doctors *Diſpenſatory*; to his great aſſiſtance, and more happy accommodation, he had for ſome time together a moſt ingenious *Mannuenſis*, one Mr. *William Ryves*. After the Diſpenſatory he writ ſeveral experienced Treatiſes, amongſt others, ineſtimable Aphoriſmes, ſome of them not much inferiour to thoſe of *Hippocrates*. It is not to be omitted, that amongſt other eminent Authors of our times, he had the fate to ſuffer under ſome works which he is likly to own to poſterity; ſome whereof are honourable injuries, at which if he were now alive, he would be the leſs incenſed, if the more particular ingratitude of the perſon whom he deſerved ſo much from, had not been onely ſhewed to him in his life-time, but ſo, as after his death to aſperſe a genuine Work of his, intituled, *His Legacies*. It will be needleſs to mention other particulars, what diſguiſes and falſe pretences, for his ſelf-intereſt, this perſon hath been forced to make uſe of. To proceed.

I ſhall paſs by Mr. *Culpeper's* fighting of a Duel, for which he was forced to flie into *France*, remaining there a quarter of a year till the cure was perfected at his own expences; as alſo his taking up of Arms, and ſome other croſs tranſactions

actions of his life; I refer those that are Artists to the consideration of the before-named Scheme of his Nativity Calculated by that learned and admirable proficient in Astrology, Mr. *John Gadbury*, wherein they may find in the Epitome, what I have hitherto more largely insisted on.

For thy more pleasant diversion. Courteous Reader, I shall but only touch lightly upon the nobleness of his disposition; if it had been in case of a Patients necessity, nothing should obstruct, would go all weathers; but if it had been only for an Astrological question in resolving, of which he was excellent, except it were to pleasure a special friend. He chose rather to walk abroad for the recreation of his tired spirits, then to tarry at home, and to get what he pleased to demand; he hath had forty that waited on him in a morning, whom he sent all away with the same answer: insomuch that one of the most eminent of the three Nations, in Astrological and Physical knowledge, now living in the Countrey, then altogether unknown to Mr. *Culpeper* hearing of his humor, came to town on purpose to try him; he had no sooner, after he had knockt, entred the Parlor, but Mr. *Culpeper* was got half way on the stairs, aud askt him bluntly, as his manner was, what he would have? The Docter told him that he had come some miles to be resolved of an Astrological question, and that he would be very grateful to him; before he could almost speak these words, Mr. *Culpeper* turning himself round to go up stairs,

told

told him that he would have nothing to do with his queſtion. Yes, but you would, replied the Doctor, and laught, if you knew what it were. What it were! ſays Mr. *Culpeper*, Why, what is it? Says the Docter, Whether you will go to the Tavern and drink a glaſs of Sack. I'le reſolve you that queſtion preſently, ſays Mr. *Culpeper*, takes his Cloak, and immediately goes with him; in ſuch an humor his friend might demand of him what he pleaſed, and never fail of an ingenuous and civil ſatisfaction. When Mr. *Culpeper*'s ſickneſs ſtole upon him, as he was naturally conſumptive for ſome years together; he was ſo truly ſenſible of his declination, as that he was often heard to ſay, that Tobacco was the greateſt enemy he had to his health, but he was too much accuſtomed to it, to leave it. What Sir *Theodore Mayern* affirmed of the bad French-Wine, which he drank but a moderate quantity of at the Guilded-Lyon in the *Strand*, that it had killed him, as within few days afterwards was found too true, might be as certainly ſaid of the deſtructive Tobacco Mr. *Culpeper* too exceſſively took; which by degrees, firſt deprived him of his ſtomach, and after other evil effects, in proceſs of time, was one of the chiefeſt haſtners of his death.

Mr. *Culpeper*, as hath been declared, for a long time perceiving his Sickneſs to encreaſe more ſtrongly upon him, though he had held out the Siege with his moſt ſtudious endeavours to aſſiſt Nature with his beſt Art; yet ſtill finding as he made good one place to repair it, there was ſtill

a Breach reinforced in another, Battery upon Battery. Seeing no remedy but that he must yield to the tyranny of the common Enemy, the Out-works being already taken in; though he knew with what inexpressible sorrow his Wife must be afflicted to hear that doleful news, that till then he had concealed from her: but finding the approaches and infallible pangs of Death to have already seized on him, taking her by the hand, as she stood by the Bed-side in a most disconsolate condition, he breathed forth these his last Words to her: *Dearest, be not troubled, my peace I have already made with my God; I am now going out of this miserable Life, to receive a Crown of Immortality, after our so long continuance together, as Heaven hath thought fit, we must for the present part.* At these words Mrs. *Culpeper* being in a great agony, at last recollecting of her self, said, *Sweet-heart, how canst thou be so chearful when grim Death looks thee in the face?* He endeavouring to raise himself a little higher, said, *My dearest Girle,* (an expression he generally used) *Live as I have done, and then thou wilt Dye as I do: for now I speak it, when it is no time to dissemble, In the presence of God and his Angels, I did by all persons, as I would they should do by me: I was alwayes just in my Practice: I never gave a Patient two Medicines when one would serve the turn. Farewel my Dearest, I am spent.* And so he exchanged this Life for a better. Not to take notice of such Reports as attend persons that are usually envied for their eminent worth, the excess of my grief not suffering me to enlarge my self;

I shall

I shall onely write, to the great loss and affliction of all young Practitioners, as also of the most learned Students in the Arts and Sciences, he exchanged this life for a more blessed. He dyed in his own house in *Spittle-Fields* the tenth day of *January* in 1654 in the thirty eighth year of his Age. He was buried in the New Church-yard of *Bethelem*, where he desired to lie. Thus in the strength and flower of his Age he departed this Life; who if he had lived but a few years longer, Christendom had been filled with his Fame: he being for his general worth to be numbred amongst the best Philosophers of his time. His learned friend Dr. *Lawford* in remembrance of him, caused this Elegiack Acrostick to attend the Solemnity of his Funeral Scutcheons:

N *O prosperous Star doth beam its influence here*
I *N our Horizon, loe a prodigious Sphere*
C *Overed with blackness; for our rising Sun*
H *Eld not the Circuit till it was high Noon,*
O'*Recast with sables,* Cynthia *now thy face*
L *Ooks pale with sorrow, he hath run his race:*
A Pollo's *Sun's eclipst, till* J A N *that gave*
S *Alvation, calls him from the darkned Grave.*

C *An Eyes but weep, when Marbles sweat forth*
U *Nto his Funeral, and in black appears.* (*tears*
L *O now the Heavens do mourn in Clouds, and be*
P *Urled with Christal at his obsequy.*
E *Ven now the Astral Science seems to weep,*
P *Hysick lies panting at his humbled feet;*
E *Arth reels about most slowly, for her Sun*
R *Eturns unto his Mother before Moon.*

As

As Mr. *Culpeper* deserved a Monument to have perpetuated his memory to posterity; so this *Epitaph*, which one writ on him, might have been fitly engraven on it.

The Epitaph.

Here lies the Doctors great envy and wonder,
To th' Empericks an awful clap of Thunder.
Whom he stript and whipt, for wise men hereafter,
To make them the scorn and scene of their laughter.
To their joy sleeps here our three Kingdoms sorrow,
Till the Resurrection bids him, Good morrow.

The Character.

MR. *Culpeper* was in his Deportment gentle, pleasing, and courteous. His Complection darkish and swarthy. His Visage rather long then round. Of a Presence not so beautiful as amiable. His Hair black and somewhat curling. His Eyes piercing. His Body a little above a *medium*, tending to tallness. Of a spare leane Constitution. In his Apparel not exceeding the moderation of one of his degree. Somewhat careless. He was of a clear and establisht Judgment. Of an eloquent and good Utterance. Of a quick Spirit, full of swift Thoughts and mounting. Of a sparkling ready Wit, a Gift which doth not alwaies speak men Fortunate. He was sometimes too much overtaken with deep Speculations, though Melancholly

was

was somewhat contrary to his nature; whatsoever he said otherwise of himself: so that it may rather be imputed to the Crosses of his life, then to his own disposition. His Health was often disturbed with adust Choller. Of Religion he had a greater share then most Physicians use to have; he had so much Zeal as to hate Superstition, and was no friend to Episcopal Innovations. In his Counsels he was judicious; of a nimble Apprehension, with little difficulty in his dispatches. He was a person of so ready a minde, that he could more learnedly and suddenly dictate his Papers for the Press, then some that do take of the Lamp and the Oyl more studiously to contrive them. When he travelled in Discourse concerning a Patients Disease, his understanding clear'd all doubts; neither was it so dark or cloudy as some Practitioners are, who still create new scruples, for he had the luck (for the most part) to look directly on Truth. He was too free-hearted, (if not inclining to prodigality) they are the words in the Calculation of his Nativity, *Saturn Lord of the Cusp of the second House Retrograde, near the fourth, made him quickly dispatch a great part of his Estate as soon almost as he received it*: verifying his own usual Expression, *That the World was made for him to tread on, he would not stoop to fill his pockets with it.* His Nature was both noble and honest. He was an excellent Companion, and for the most part of a merry temper. *His mirth*, as he was used to say when he was far spent in his sickness, *was the best Cordial he had left against the Con-*

Consumption of his Spirits. He was a dispiser of the World. A man confident, not jealous of his Fortunes, which the better enabled him to bear his misfortunes. Not to instance his return home wounded in the Year 1643. his wrongful Imprisonment, all which he endured with as much patience, as if he had continually met with good Successes: He had not onely thus practised *Seneca*, but out-stript the Philosopher. As he was so far from Covetousnes that he cared not who was his Purse-bearer, so long as that he wanted not for necessary expences, he durst trust Gods Providence with the rest: his Mind was surprized with higher mysteries then to stoop to such worldly trifles. He was a person that by his Art had such a fore-sight of the changes of the Times, that few Events seemed new to him; as he was long before (by his astrological skill) acquainted with them. He was another *Tycho Brache* for his knowledg of the future Affairs of State. So that though he was an Astrologer, a Physician, a great searcher into the Secrets of Nature, and a true lover of the Arts; yet such was his modesty, that though he knew so much, and seldom failed to convince the most obstinate Opinioniſt, yet he never would, except on some extraordinary occasion, put himself forward; insomuch, that he made good that saying, *He whose own Worth doth speak him, needs not speak, his own Worth testifies enough of him.* He had not many Books, but those that he had were well selected. He was none of those that perswaded the World he was Learned, by the getting together

gether of a great Library; his Memory was his *Vatican*. One could not say of him, *Salvete libri sine Doctore*. To be brief, though he was alwayes acceptable to such Friends as rightly knew him, yet they could not but be more then ordinary disturbance to him. Certainly he spent his younger years in most laborious Studies, otherwise the crouds of his acquaintance could not but impede, if not obscure the serene Idea's of his Miude. To conclude, he was a better Physician to others then to himself. What one of our Modern Poets alludes to, in another sense, was verified on him.

When God cuts short the thred of Life,
One's dearest Friends shall bring the Knife.

On the Famous and most Renowned Physician and Astrologer, Mr. Nicholas Culpeper, *lately deceased.*

TO illustrate or blazon forth *the deceased Authors immortal Name*, or to render him his due Praises, transcends the reach of inferiour capacities; his universal and experimented Knowledge in Natures deepest *Arcana* being such, that it may be discreetly affirmed, That Nature was wholly unvailed to him. For unquestionable, if he had not received the *Benediction of Celestial Illumination*, it must have been altogether contrary to humane Reason, that he could have arrived in so few years, to so superlative a Judgement; his so well known Parts being such as not onely to cause our three Kingdoms, but also forreign Countreys, to admire both him and his Works. This his last Volume, which when I remained in his House, the greatest part of I had the happiness from his corrected Papers to transcribe. Mr. *Culpeper* finding himself ready to leave the World, intrusted it in the several Manuscripts, in the hands of his assured Friends, who preserved them, and looked to the faithful Publishing of them, from the Press, by Mr. *Nathaniel Brook*, whom the Author designed as truly worthy of them; they are now perfectly Printed, as to answer

swer the so long and earnest expectation of them. As touching this Work, there needs no more to be said of it, but that the Judicious will clearly perceive, that Mr. *Culpeper* hath throughout the whole intire body of it, not onely corrected, but fully supplied the Defects and Failings of most of the Doctors of these times. What his abilities were to perform such high undertakings, not onely this, but his other Works in Astrology Chyrurgery, Physick, and other Arts and Sciences, have already so far testified, as to be above the censures of the exactest Criticks now living. Let it suffice, that his well-affected and earnest desire of the Publique Benefit was such, that had God given him a longer tearm of years, after Ages would have acknowledged him their *Great Informer*. Either to praise his Translation of the *Doctors Dispensatory*; his *Judgment of Diseases*; or his contexture of them all in this *School of Physick*, is to as little purpose, as (according to the old saying) to light a candle to the Sun. It is enough, and above all other commendations, that this Work, by such a cloud of Witnesses, is so truly and really attested his own. As for my self, I am so obliged, as that I can do no otherwise, then gratefully confess, that in the time of my relation to him, I received more Knowledge and Light from him, then from all the Conversation I have since had either of Books or Men.

His quondam Servant,
W. Ryves.

Queens street,
Novemb. 15.
1658.

To

To Mr. Nicholas Culpeper *on his* School of Physick.

WE need not now seek sudden Remedies
From a quick Poison, or a Precipice;
Art's so improv'd, and that made easie now,
Which for mans Life requir'd a holy Vow:
Nothing's impossible, this Doctor can
Heal not the Body onely, but the Man.
This Book's both Charm and Medicine, I can bear
My Antidote about me every where.
Is there a new Disease, we soon may know
What for to name't; this to thy School we owe,
Not to our Empericks, who out of shame,
Think slightly of it if an easie Name.
Here's Catalogues of Cures though manifold,
As Grammar Dialect wrought without Gold,
Into a sudden Health so cheated, we
Acknowledge a new life to spring from thee.
Our Physick Errors by thy English Press,
As we more understand, so are made less.
Apollo's mortal once again, and he
Reading thy Book, dares Death's worst injury.

J. Blagrave.

To Mr. NICHOLAS CULPEPER, on his Admirable Cures.

SAse Lord of Arts, Ile not dare to profane
The nerves & marrow of thy weight and strain,
Who sound'st the depth of Authors, and could'st tell,
Where such a one did write, or not write well?
Where they did erre, or not, in the sad cure:
How we should ease or martyrdomes endure.

So

So many Drams of Reason made thy Skill,
That thou knew'st how they sav'd, how they did kill.
Thus thou wert just to others, for whom we
Retribute back what Truth must fame of thee:
That thou to us victorious Cures of Art,
With such small tyranny didst so impart;
That we our humane Frailties have forsook,
Thou curedst us then without, now with thy Book.

E. Cooke.

Wholesom Advice to unskilful presumptuous Practitioners, diligently to peruse this Book.

YOu who in your Profession think't no sin
To out-go *Galens* sober discipline;
Would bind the liberal Arts, force them to come
Within the compass of your fatal doom.
In your Emperick Dose confident grown
To cure: God bless us from the Potion.
As trees embrace by a strange sympathy,
By chance not Art, you cannot tell us why;
Still so confirmed in your most direful trade,
That where you cannot murther, you'l invade.
Hence, hence Impostors, dare not to apply
Your ignorant stamps to this rare faculty;
But as your own Defamers courted be
By your reforming Carters to your fee:
Or else be rackt and tortur'd till you do
Send for th' Physician, and adore him too;
Or be arraign'd at th' Sessions, and there look
For nought but death, till that you read this Book
Crossing the Proverb, Learn so in this School,
To rise up Doctors, no more Knave or Fool.

T. Sadler.

To

To Mr. Nicholas Culper, *on his deſcenſion to the underſtandings of his honeſt-plain Countrey-men, in this Treatiſe of his, intituled,* The School of Phyſick.

NOthing here ſours our looks, no ſuch ſtrang phraſe
That might perplex us worſe than a Diſeaſe;
There's no ſad Pill diſguiſed, for to woe
Our Pallats to, what Art ought not to owe;
Nor no new terms of Notion, here the ſtile
Is not preſcribed, taſts not oth'Shop or File:
Theſe grains and Scruples grate no tender ear,
No Opiats nor Gargariſmes here;
No ſuch harſh ſtrained Medicines, that we
Can ne're find out with all our induſtry.
Thy brighter genius, *Culpeper*, was ſuch,
Thou thought'ſt we could not underſtand too much.
So clear thy Elegancies are, we might
Doubt, if thou wert Phyſician didſt ſo write.

W. Brugis.

To Mr. Nicholas Culpeper, *on his Cheap and Charitable Cures.*

AMongſt ſome, Charity is ſlander, ſure
They're neither cheap nor ſpeedy in their Cure.
Health is the gift of Heaven, and ſo to us,
They will have God alone propitious.
Thus ſome Phyſicians the Ague turn
Into a Feaver, as they pleaſe we burn;
Then freeze by fits, alas we cannot tell
Without the Doctors Gold how to be well:
They turn Diſeaſe into Diſeaſe, till we
Worſhip the Urinals, viſit for the Fee.
Whereas throughout the danger of thy Skill
Thou didſt retain God and Religion ſtill.
Our healths are owed unto thy Charity:
Thou ſpent'ſt thy ſelf for to do good; and we
Have ſo our humane frailties now forſook,
To live to honour thee, and priaſe this BOOK.

E. B.

CULPE-

CULPEPER'S School of PHYSICK,

OR THE

English Apothecary.

A Treatise of the transcendent Sufficiency of our English HERBS, as they may be rightly used in Medicine.

Being a brief exact Account of the chiefest Concernments of the whole HERBARY ART; as also of the Excellency of our English Home Physick.

BY

Nicholas Culpeper, Gent. Student in Physick and Astrology.

LONDON,

Printed for *Obadiah Blagrave*, at the Sign of the Bear in St *Paul*'s Church-yard, and *R. Harford* at the Angel in *Corn-hill*, 1677.

CULPEPER'S School of Physick: OR The *English* Apothecary.

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Being a brief exact Account of the chiefest Concernments of the whole Herbary Art; *as also of the Excellency of our English Home Physick.*

Courteous Student,

WHat can be more pleasant to thee, then the enjoying of Medicines for cure of thine Infirmities, out of thy Native Soil and Countrey, thy Field, thy Orchard, thy Garden? And what more profitable unto thee, then thereby to avoid the infinite Charges rising upon the use of strange and forreign Medicines, whereby not only thy substance is wasted, but thy health oft-times greatly impaired? This is then that Truth which I commend unto thee. As *England* aboundeth plentifully with all things necessary for thy maintenance of life, and preservation of health, so need-

eth it not, partly through Natures instinct, partly by the industry of men, sufficiency of Medicine to cure sicknesses & infirmities, whereunto our Nation is subject: which my opinion & judgment, considering the use and custom hath long been to place greatest value in strange Medicines, and the practice of the most doth ratifie the same, I know must needs seem strange unto thee, but read, consider, & then judg, and at the least let me enterchange my pains with thy attentive weighing of that which thou shalt read, prejudice set aside: and that a way may be made for the plainer handling of this matter I briefly define a Remedy, a Medicine, a Disease after this sort, as followeth. First begining with a remedy which I call the work of the Physician, whereby health may be repaired. Physick is an art which taketh charge of the health of man, preserving and maintaining it present by the right use of meat, drink, & exercise, with other such helps of nature: and restoring the same decayed by diet, medicine, help of hand, or surgery, instrument severally used, or by joint force applied. Which three are *Physick instruments*, whereby the *action* of curing is performed, which action I call a remedy. And the 2*d* of these instruments, namely a Medicine, I define an adversary force of some natural thing, equally matching the proper or next cause of the disease. Of which Medicines, herbs, trees, stones, minerals and metals, earths, waters, and all fruits, are matter only, and not the very Medicines themselves: for as Physick it self is an art, and the action artificial, and not of

nature,

nature, so are the instruments of the same action artificial and not natural. And as nature affordeth it to us of our own work, either garments, or houses, or any kind of instrument, but only the matter whereof such instruments may be made, leaving with us an industry to frame them, and wisdom to use them: so, no more is Lettis, Poppy, Rhewbarb, or Scammony a medicine, then an Oak, a Table or Ship, or a Quarry of Stones, an House. Moreover, all medicines standing in a kind of relation to the disease, which by means of the Patients age, sex, time of the year, custom, and such like occasions, greatly vary; no Nature which keepeth constant in her own kind, can therefore either be a Medicine, or bear the name thereof: which I wish to be noted, lest it be thought that Simples and such other natural things were *medicines*, because they carry the names of them. And thus much shall be sufficient to have said of the nature of a Medicine. Now a Disease (which remaineth last to be defined) is such a state of the body as thereby it is unabled to perform aptly the actions thereto belonging, or those actions which the Soul doth accomplish by the instrument of the Body. Thus much briefly concerning the explication of the terms, wherein this truth is propounded. Now the reasons, whereby both I am moved to be of this judgment, and am so hardy as to propound it to others to be received, whereof the first riseth from the Christian Doctrine of Gods Providence, which as it serveth greatly to establish the chief points

of Philosophy, so being drawn, and more particularly applied to the maintenance of mans life, carrieth with it as a sufficient provision for maintenance and preservation of health, a like furniture, & as answerable to the necessity of the Patient, health being decayed. I will not stand to intreat of Providence, being well known to Christians, and being a truth in Divinity and Christianity, cannot be false in Philosophy. Although the best of the Ancient Philosophers and Poets have always kept it as a sure ground, who as they serve little to establish us, having a surer foundation, yet may justly condemn the Atheist of this Age, who so far hath quenched those remnants of the light of the first Creation, that all things seem to him Fortune and Chance. There is no Nation under Heaven so poor & destitute, but it hath of the own Country soil sufficient to content Nature with, of Food and Apparel; which as they be two pillars of life, so from them are taken the means of preservation of Health, which as to Beasts are applied by natural instinct, so are they used of man by reason, the temperer of appetite & affection. This provision of sustenance is most agreeable with the goodness of the Creator, who as he is Author of being to the Creature, so faileth he not to maintain and preserve the same Creature the whole term of the being thereof: & because the necessity of the Creature is perpetual, his wisdom hath also foreseen, & provided a perpetual supply of such sustenance, as is fit for that Nature which standeth in need thereof:

and

and becauſe the need is not once for all, but parted into times, varying, according to the divers diſpoſition and nature of that for which this proviſion is made, he hath alſo ſo beſtowed his goodneſs in this point, that at all times to all things, neceſſary ſuſtenance ſhould not be to ſeek; & this extended not to men only, but even to bruit beaſts, and all things which require nouriſhment. The end of this Proviſion is the preſervation of the Creature, which Nature moſt carefully ſtudieth (if it might be perpetual and eternal) thereto to bring it, the goodneſs of the Creator, will have nothing wanting, his wiſdom will have it wait upon the neceſſity of the Creature: wherefore as the Earth is called the Mother of all things, not becauſe it bringeth them forth only, but yieldeth them perpetual nouriſhment, ſo is the Country of all people to them named, the Parent of all parents. Then by Natures law, all things being abundantly miniſtred unto us for the preſervation of Health at home in our own Fields, Paſtures, Rivers, *&c.* how can the Wiſdom of God and his Goodneſs, ſtand with the abſence of Medicines & Remedies neceſſary for the recovery of Health, the need being as urgent of the one, as of the other: and ſo as great an occaſion of practice of the ſame Goodneſs & Wiſdom in the one as in the other? which being moſt plain & evident, it followeth neceſſarily, that the Medicine ſhould be as ready for the ſick, as meat & drink for the hungry & thirſty: which except it be applied by the native Country, cannot be elſe performed. It's known to

such as have skil in nature, what wonderful care she hath of the smalleſt creatures, not only giving to every part of them a careful diſcharge of ſundry duties, as of attraction, retention, concoction, expulſion of excrements, diſtribution, and ſuch like, but alſo to the whole creature, a knowledg of Medicine to help themſelves, if haply diſeaſes annoy them; neither out of *India*, nor *Arabia*, but from their very haunt: which being not denied to them, much more is granted to us, in ſo much as (the work of Nature being moſt excellent in man) ſhe is more vigilant over mankind, then over other creatures, as by the ſhape thereof moſt plainly appeareth. The Swallow cureth her dim eyes with Celendine: the Weaſel knoweth well the vertue of Herbgrace: the Dove the Vervine: the Dog diſchargeth his maw with a kind of Graſs: the Spider is triacle to the Monkey: the Hippopotamus diſchargeth the abundance of his blood by opening a Vein: and Ibes is ſaid to have ſhewed the uſe of the Glyſter: and too long it were to reckon up all the Medicines which the Beaſts are known to uſe by Natures direction only, and thoſe not ſo far fetched as our Drugs, but familiar with them, & taken from the place of their Food: it being very probable, ſhe hath beſtowed this gift even upon all, one having intereſt in Natures care as well as another. By this then may we gather, if Nature fail not the very beaſts in this behalf, neither ſendeth them to borrow afar off, much more is that performed unto us the Lords of all the Creatures, and for whoſe

whose use all things were created: except we be thought less subject to diseases then they, wherein we be so little *priviledged*, that no creature in that respect is so frail as we, and those most subject to infirmities, which are governed and dieted by us. So that we of all creatures, have greatest need of Natures liberal hand in this behalf. For be it for the most part, we are more healthful then sickly, and so have greater use of the means of keeping Health, then of restoring, yet hardly can a man say which of them is more necessary to be ready & prest at hand, the danger of Diseases being always imminent, although Diseases themselves be not always present. Now, if to any the reason seem weak from that which should be to infer a being thereof; we are to understand in the Works of God, whatsoever should be, is: he being a Workman of an absolute power and cunning. But saith one, The East and West *Indies*, *Arabia*, *Barbary*, the *Red-sea*, are the Mines, as it were, and the Fountains of Medicines; and *Spain*, *Portugal*, and *Venice*, the Vents of such things; and Navigation the means to obtain them. It cannot be denied, but those Countreys yield many strange things, whereof we take use with great delight, and Navigation serveth greatly for communicating of Commodities, and enterchange of Merchandize: but how far, and of what Commodities? Verily of such, as if our delicacy would give us leave, we might very well spare, being things rather of superfluous pleasure, then necessary reliefs, and serving

ving rather for a certain pomp, then for maintenance of life: and which without great working of the wits might be proved to bring more harm to our Country-men, then commodity; both in respect of the diversity of complexion of our bodies from those of strange *Nations* to whom they properly belong, the corruption of their outlandish Wares, the selling of one thing for another, and the withholding from us the best of choice. But of this hereafter. Moreover, Navigation being of a later invention then the necessity of Medicine, neither practised of many Nations at this day, cannot supply this want; or if men began then first to be diseased, when they began to find ways in the Sea to those far Countries, doth it not greatly detract from that Providence whereby all things are guided, to lay the recovery of mans health upon the adventures of Merchants? and the Disease being in the one part of the world, to have the Medicine in the other: yea, as far distant as the East is from the West, and the Life and Death of a man to stand upon a halfpenny weight of Scammony, or a dram or twain of Rhewbarb. Nay, which is yet more absurd, that the health of so many Christian Nations should hang upon the courtesie of those Heathen and barbarous Nations, to whom nothing is more odious, then the very name of Christianity; and who of malice do withhold from us such Medicines as they know most for our use. Whereupon the Turk denieth unto the Christians at this day, the *Terra Lemnia*, a Medicine to be preferred before the chief

chief of those we perswade our selves to enjoy. The corruption of their Drugs, is it not so great, that in the light of all knowledge, scarce one is able to discern the right Bolos Armena, from the Ocre of *Apulia*; or to discover the adulterating of Ambergreece, and Musk, with a number of other corruptions, which have gotten strength by custom of errour? Thamarinds are counterfeited with Prunes, Scammony with the milk of Spurge, Manna with Suger and the leaves of Sene, Aspalathum with the inward part of the root of an Olive-tree, Frankincense with Rosin, Bdellium & Sarcocalla with gums: for Bolus Armena is sold a Red earth out of *Apulia*, for Malabathrum a leaf of a Lemon or Orange, for Turpeth some other root dipped at both ends in gum; which be as like in vertue to the Simples whereof they bear the visard and mask, as Chalk to Cheese, according to the Proverb. And greatly thou art deceived, to think our *Navigations* store us with *ancient Medicines* wherewith Physick in old time hath been furnished: for at this day neither is Balm known unto us, neither is Xylobalsamum, nor Cardomomum, nor Amomum, neither Costus, neither Calamus odoratus, Aspalathus, Agallocum, Narcapthum, with the most of the noble ancient Medicines: so that *Navigation* hath not at any time supplied this want unto us, and how it should hereafter I know not, except *Galen* take pains again to sail into *Cyprus*, into *Palestine*, and *Lemnos*, to gather & make choice with his own hands. For what hope is there to be had of the

Provision

Provision made by Merchants? who buy to sell only, and thereof to reap gain; and by reason they be unlearned, if they would be faithful, yet must they fail greatly in this point, & then must we use such Medicines as we can come by, and the Patient recover such health as he may. For the most part these Drugs come out of *Spain* or *Portugal*, either fetched of us, or brought of them; yet neither of them ever hath born name to yield of the best Simples, so that if they be of those Countries, then they are not such as they should be: If *Spain* and *Portugal* fetch them elsewhere, then lieth the assurance upon their credit. Or let me know how they discern the Coriander of *Ethiopia*, the black Helleborus of *Cyrene*, the Amomum of *Scythia*, the Myrrha Troglodytica, the Opium of *Apulia*, (which are counted the best) from the same growing in other places, which never carried name of commendation for such Simples. The Coloquintida growing alone upon the plant is much suspected of good Physicians, the Squilla that hath no fellows, is thought to savour of a venemous nature, likewise the Thymelea. Now when these are gathered to the Merchants hand, who shall tell him how they grow, or who shall enquire but the Philosopher, that knoweth what may come thereby to these Simples? Neither is the danger less in the manner of laying them up, and keeping them over long: besides, the just time of gathering being either over-passed, or prevented, greatly diminisheth the vertue of the Medicines. As the use of Euphorbium is perilous

before

before it be a year old, and after three years, it is nothing worth. So Agarick gathered before it be ripe, or kept past two years, becometh unwholesom. And as the Peony root is to be gathered in the wane of the Moon, and the Crayfish to be taken after the rising of the Dog-star, the Sun entring into *Leo*, so are there many other, which if they miss their due time of gathering, fail greatly in their vertues. To these corruptions may be added the washing of the Sea, the long journeys they are brought, whereby it should seem, nature had denied unto us the use of them, as to whom they were not of her yielded, with such difficulty, & as it were by constraint, they come to us. Then if the best of ancient Simples be partly unknown and wanting, partly adulterated, partly by age and other means spent before they come to our use, what shall we say to our Compounds and Mixtures, which rise of these Simples? Can the temper mend them? or a *quid pro quo*, as they call them, serve the turn? No verily, not our turns, to whom the substitute Medicines, as I may call them, were not appointed, being in great part as hard to come by, as the Medicines whose substitutes they are, & as much unknown unto us. As for Agallicum, Calamus odoratus, for Amomum, Acorus, for Castorum, Bilphum, for Crocamagmo, Agallocus, with a number of the same sort, which these few leaves of Paper will not admit. Neither is it to be thought these Lieutenant Medicines serve at all turns in the place of the right Medicines, for so should Ginger

ger serve the turn of Folefoot to purge by Vomit, which it cannot, no more then curds of Cow milk can soften and supple like butter, or the dung of the Stock-dove, purge like Euphorbium; or the Dock-root draw phlegme from the Head like Pellitory; which *Galen* notwithstanding maketh substitutes of these Medicines which have such *operation*. I conclude therefore, seeing Navigation cannot afford us either the Simples which we seem to need, & those which it doth both corrupt and counterfeit in the greatest part; we have neither to crave thereof in this point aid, much less to trust thereunto. Now the Simples being but (for the most part) bastard Ware, how can the Compounds that amount of the same be other then counterfeit? Whereupon as *Cardanus* saith in his Method of Curing; The wise Magistrates of *Venice* have oftentimes forbidden the making of Triacle and Mithridatum, because the Simples could not be had, whereby they should be compounded. Which if *Venice*, the greatest Mart in this part of the World of such Wares, cannot avouch, what can we hope for from other places? That a man would marvel to see the great store of them in all shops of Apothecaries under the names of Triacle & Mithridatum of Andromachus; and it being required in Triacle before it be used, it should have a time, as it were of mellowing, which of *Galen* in his Book of Triacle to *Piso*, is extended to twelve years: and of *Paulus Æginet a* in his seventh Book, by seven years, for those that are bitten or stung of venemous beasts,

beasts, or have drunk poison, or are infected with the pestilence, and in other diseases, from ten years till it be twenty of age. I marvel what assurance we have of the age of this Triacle, which is ordinary in use; or if we have none, how we dare use it at adventure, knowing by age the vertue thereof hath no small alteration. I would these inconveniences were the smallest, which I have but briefly, and as it were, for a taste run over, yet were even they sufficient to stay our overhasty use of such strange Merchandize, and to move us to betake us to those we know, both in the Blade and in the Seed, in the Root, and in the Fruit; and know the Air, the Hill, the Valley, the Meadow where they grow. But this trust upon Out-landish Medicines have much more nearly touched us then so. If a man would say by his overhasty embracing whatsoever strange Nations do as it were purge over unto us, we drink divers times rank poison instead of wholsom Medicine, I think it would justly move us to be advised, and not to pass over the enquiry of a reason, why such a one should think so, being one whose vocation tendeth to the charge of the health of mens bodies. The right *Hermodactiles* are commended for excellent Medicines against all Pains in the Joints; as the Gout, the Scyatica, and such like, from which they purge gross Phlegme. Doronicum Romanum, hath great commendation for comforting the Heart, expelling Poison, against the Cough, for avoiding of Humours which overcharge the Chest; which are great vertues

vertues doubtleſs in them both. Now if they in the ſhops, as they bear the name of theſe Medicines, ſo carried not with them inſtead of theſe vertues dangerous poiſon, then ſhould I have leſs cauſe to exhort our Nation to betake them to their Gardens and Fields, and to leave the Banks of *Nilus*, & the Fens of *India*. The common *Hermodactils* being a kind of poiſon, called *Ephemerum*, ſo named, becauſe with ſuch ſwiftneſs it chargeth and overchargeth our vital ſpirits, that it killeth him that hath taken it in one day. The other commonly called Doronicum Romanum, and uſed for an eſpecial Cordial, ſo that it hath place in the electuary of precious Stones, in the electuary of Amber, in the cordial Powder; this Doronicum, I ſay, called of *Mathiolus*, *Demoniacum*, that is to ſay, Deviliſh, noting thereby the vertues thereof, is no baſer poiſon, then a very kind of Aconitum, by *Mathiolus* experience, which he confeſſeth himſelf (before having been abuſed by the common error) firſt to have learned of *Jacobus Antonius Cortuſus*, a man very skilful in the nature of Simples, which *Jacobus* taught him the experience, by giving it to dogs, which it killeth. Now if by reaſon no ſuch danger happeneth to us by the uſe of them, they ſeeming not ſo dangerous; we are to underſtand they be given in ſmall quantity, & mixed with divers remedies againſt poiſon, the good Providence of God providing ſo, that otherwiſe they ſhould not be miniſtred, as in the purging Electuary of *Diacnicu*, Hermodactils are bridled with Cinamon, and the powder

der of Diatragatanthum frigidum, where indeed it hath somewhat too large scope, being better tempered in Benedicta, with Cloves, Parsley-seed, Galanga and Mace, and in the Pills of Hermodactils with Aloes, Mirobalans, Bdellium, the seed of Herbgrase, which have force against poison, the which small quantity of them being bridled and dulled with other Medicines, especially such as resist the force of poisons, is not deadly unto us although great hurt thereof must needs ensue. I have stood the longer upon this point of strange Medicines, in answering the supply by Navigation, the rather, because it seemeth most to make against us in the maintenance of our home Medicines, and breedeth as it were a loathsomness of those blessings of God, which we daily may at commandment enjoy: But hitherto hath only been shewed the corruptions and counterfeiting of forreign Medicines which belongeth to certain only, and not to all; (although those certain be the cheif, and of greatest price) and that being foreseen, the provision out of strange and far distant Nations, may seem well to stand with that Providence we speak of: and except they be in respect of their strangeness hurtful or unprofitable unto us, the skill of Sailing being a means to present them at our need, Natures care should seem no whit to be blemished. The reasons which I have before alledged, I leave to the indifferent Reader, to consider of, and because I am so far urged, I easily stick not to hold, that we receive no small hurt from all the kinds of strange Medicines,

whereof I yield these few reasons which follovv.

Our English bodies, through the nature of the Region, our kinde of dyet and nourishment, our custom of life, are greatly divers from those of strange Nations, whereby ariseth great variety of humors and excrements in our bodies, from theirs; and so the causes of Diseases rising upon breach of diet, (the diet being of another sort) must needs be unlike, whereupon although their humors be in kind, and in a generality agreeable to ours, as Blood, Choler, Phlegm, Melancholy, and such like, yet rising upon other matter then the same in us, and otherwise framed by a far other state of body, by reason of a diverse kind of life, the Medicines which help them must needs hurt us, not finding the like cause to strive with: and this no doubt is the cause, why we are not able to bear such dose or quantity of their Medicines, as those Nations are, to whom they be native. Besides they work in our Bodies after a far more unkind manner then they report them to do in theirs; nay, they destroy us, and help them, which is an argument to me, that every Medicine hath a relation to the Diseases of the inhabitant, which if it be profitable to strangers, yet doth it by a constraint and not half so kindly. The *Greeks*, as it may appear by *Dioscorides* in his fourth Book, and Chapter one hundred fifty and two, treating of Scammony, are able to bear a greater quantity, yea double then we. of Scammony, which is an ordinary purger with us. Who saith, thirty

grains

grains thereof may be given with twenty of black Heleborus, and sixty of Aloe to make a just purgation, and of Scammony alone sixty grains. Now common experience teacheth us the great odds betwixt Scammony raw, as they call it, and the same corrected, which we name Dacrydium, both in vehemency of purging, and tormenting the body: yet hardly dare we pass above twenty grains of the same, and this mixed with Cordials and stomach Medicines. Moreover, their slender correcting of it, doth argue it to be far less noisom to them then to us, who correct it only, or at the least, are contented with the correction thereof by a little Salt and Pepper, or a little Ginger: who for the plenty of excellent Simples, which we both want and know not, and for their skill in the nature of those we correct with, might as well have qualified it as we; who first wash it in Rose-water, wherein Cytrea Myrobalanus, Spike, and Cinamon have been boiled: in which also we let it steep four and twenty hours, then dry it, then mix it again with oyl of sweet Almonds, and some Goom for Tragacantha, and last of all bake it in a Quince, covered round with paste. Who hath not horror of the torments which both the Hellebores brings to the body? yet saith *Paulus Ægineta* in his seventh Book, and fourth Chapter, The black Helleborus purgeth yellow Choler from the whole body, without pain: which cannot be verified of our bodies, howsoever it be in theirs; and therefore we fear to minister the Powder thereof in any sort, but

the steeping only of the barks of the roots, from twenty grains to sixty, they being bold to take a whole dram thereof in substance, which is more then treble the quantity, for one dose. These strange workings of these forreign Drugs in our Bodies, and a more gentle and kind working in theirs, doth it not manifestly declare unto us, that they were not created for us? do they not force us oftentimes with peril of our lives to give them over? that the Patient knoweth not divers times, whether he should stand rather to the courtesie of his Disease, then of his Potion? There is a Simple which hath not many years been in use, brought out of *India*, and highly commended, called Mechoaca, it purgeth gently, say they, without vexing or grieving the body, without annoying the stomach greatly, and ceaseth purging at your pleasure, with a little supping. These be great vertues doubtless, and I wish we could find them in Mechoaca: for Experience the touchstone hath bewrayed it in our bodies, to be of a far other operation; it tormenteth the body, it annoyeth the stomach much, neither doth the supping stay the vehemency of purging, and this have I partly by mine own experience found in Mechoacha, and partly by the experience of my Friends, who upon the use thereof have much complained of these accidents. That juyce, or rather milk of Poppy, which is brought out of *Asia*, named Opium, is not unknown to all the World, what a marvellous force it hath in benumming the sense of feeling, and utterly extinguishing

guishing the natural Heat of the body, so that we fear to give thereof [illegible] the Body above the weight of two grains, and those corrected with Saffron, Castorium, and such like, lest it cast the Patient into such a deep sleep, as he needeth the trump of the Archangel to awake him. Now, the same Opium being taken of the Turks, Moors, and Persians, bringeth to their wearied and over-travelled bodies, a marvellous recreation, in such sort, as they ordinarily use it therefore as a present remedy, not in the quantity of two grains or twenty, but even an whole ounce or twain at once. And *Hollerius* in his *Scholia* upon his Chapter of Phrensey, saith, That *Rondelet* a learned Physician, and the French Kings Professor at *Montpellier*, reported unto him, that he had seen a Spaniard take thereof into his body half an ounce at one time, without hurt. Wherefore if the difference of our bodies from those of strange Nations be so great, that the thing which helpeth them, destroyeth us; that cureth them without annoyance, doth vehemently torment us; I would wish us to be better advised, then to be so ready to embrace them, as to contemn in comparison of them, the Medicines which receive, as it were, a taming, and are broken unto us by our own soil: neither art thou here to look, the Wisdom of the Physician should consider the variety and divers dispositions of the Bodies by Age, Complexion, Region, Sex, &c. and thereafter to temper these Medicines, and so to avoid the dangers; for the question is not of the manner of using these

things, for then should such consideration have place, but even of the very nature, which no manner of use can alter. Yet are these Simples most excellent creatures of God, made for the use of men, but not for all men; and although we may receive help from them, by a certain general community that our bodies have with those of *Arabia, Barbary,* and the rest; yet no doubt, as I have shewed in a few, so we receive by the use of them so much the less good by them, as we most differ from them, and that which wanteth of the performance of good to us, must needs turn us to much harm, the unhelping part, (as I may call it) always working, and so ever harming. Neither do I see why the Medicines of *India* or *Egypt* should be laid upon us, more then the *Indian* or *Egyptian* diet; which is to eat Lyzards Dragons, and Crocodiles; for if the proper Medicine doth always regard his proper adversary, which causeth the disease (as no doubt it should do) then there being a great difference betwixt our humors and theirs, as much in a manner as is betwixt the flesh of a Crocodile and of a tender Capon; our Medicines which are to fit us, must needs be of another kind then theirs, which in our bodies not finding such humors and excrements, as that strange diet doth ingender, must needs seize upon the very substance of our bodies, to have somewhat to work on: which painful working especially of the purgers, causeth the common saying amongst the people, to the great discredit of our Art: There is not a purgation, but it hath a smack of poison. Truth

it

it is, no purgation can work without natures annoyance, being in part a prick of nature to avoid her excrements: but when she is so provoked that she sweateth cold sweats, that she giveth over, that the patient soundeth not by the excess of purging only, but for the most part through the evil quality of the medicine, it is surely an argument, it wanted his proper subject to work in. If needs we will take unto us the practice of such strange Medicines, (I call them Medicines according to the common phrase, else properly be they matter only, it were to be desired (which in part is performed) that such Medicines as be so perillous, might be planted in our natural Countrey, that through the familiarity of our soil, they might first grow into acquaintance with us, before we entertain them, not into our bosoms, but into our hearts, and chamber them with our vital spirits. And as it is said of the tree Persea, which in *Persia* being poison, translated into *Egypt*, becometh wholesome, bearing fruit to be eaten, and good for the stomach: so those natures receiving such mitigation of our soil, might in time better fit us then they do, which as it cannot alter their nature, being impossible to be done by change of place, so doubtless might it purge away that evil quality which annoyeth us, and seemeth rather to be an evil complexion, and as it were a cacochimy and disease of the thing, then any necessary propriety belonging to the nature. This which hath been said of *Persia*, is also to be seen in other Simples, which in other places are poi-

ſon, and kill with the very ſhadow, yet brought into *England*, and planted with us, clean change that venomous quality. Ugh called Taxus, of *Dioſcorides* is ſaid to be ſo dangerous, and of ſuch a venomous nature, that in *Navar* the very ſhadow thereof poiſoneth him that ſleepeth under it: and *Ægenita* ſaith, being taken inward, it ſtrangleth, and ſwiftly killeth. This Taxus notwithſtanding, being ſo perillous in other places, our Engliſh ſoil hath ſo reformed, that boldly our children do eat of the fruit thereof without danger; the like may be verified of our Hemlock, which although it be to be numbred among the poiſoning Herbs, yet it is far behind that which groweth in *Candy* or *Megara*, or *Cilicia*, ſcarce to be accounted poiſon, in compariſon of that in thoſe Countreys. Now if thou ſhalt think (gentle Reader) as the change of a Region altereth ſome qualities, ſo all, and thereby empaireth the vertue of the Medicine; thou mayeſt eaſily be deceived. For as they depend not one upon another, ſo may the one be well without the other, though by one common form they ſeem to be linked together to make one nature. Rhewbarb is known to have two qualities, one contrary to another, of purging the body, and ſtopping: yet by ſteeping may the one be ſeparated from the other, the purging vertue being drawn out by ſteeping, and the ſtopping ſtill remaining in the ſubſtance ſteeped: ſo likevviſe may the noiſom quality of the Medicine be eſchevved, the vvholeſome and medicinable vertue notvvithſtanding, being in full force, yea greater

greater retained, I say greater, insomuch as the hurtful quality would hinder the operation of the healthful, which being freed and unyoked from the other, doth far better accomplish his work. Of all kinds of Honey that of *Greece*, and namely of *Attica* and *Hible* are most commended, the next price is given to the Honey of *Spain* and *Navar:* yet it is certainly known by experience, that the English Honey is most agreeable to our English Bodies, and greater quantity thereof may be taken, with less annoyance, yea, none at all to those which are not of too hot a temper: the other kinds being more fiery, more apt to engender Choler, and to inflame the blood, and more unfit to loose the body. Whereby we may evidently see, that Nature useth not one shoe for every foot, but either ministreth a divers commodity in kind, or else by the Countrey, Air, and Soil, doth so temper it, that greater use may be thereof to the inhabitant of the same Countrey. By this then which hitherto hath been said, it is manifest we receive great hurt by the use of strange Medicines, and not upon reason only, but from plain experience, even with hurt to our own bodies, which as it is the greatest price of knowledge, so therefore ought we the more to set thereby, and more carefully to seek to avoid the danger. Again, it is evident, that the planting of strange Simples frameth them more to our use. Wherefore as there be many excellent Gardens in *England*, especially in *London*, repleniſhed with store of strange and outlandish

landiſh Simples, it were to be wiſhed ſuch endeavours were of others followed, that ſo we might acquaint us better with theſe ſtrangers, and by *Uſu capio* make them our own. But what ſoils will brook all things? it is true, yet no doubt of thoſe that it will brook, which I dare ſay are four or five hundred; this frugality of nature toward us as it is thought, might bear a greater ſhow, and more ſafely uſe them, eſpecially the purgers, which carry with them greateſt annoyance. Now if it be objected, the force of outlandiſh Simples are thereby more feeble, as we find the *Organ* of *Candy* ſurpaſſing ours in ſtrength, I mean the ſame kind with that of *Candy* planted in the Gardens, which may be ſaid alſo of other ſtrange Herbs planted by us. It cannot be denied but they are ſo, neither can the ſtrange Simples in all points be equal with his kind, keeping his Native ſoil; yet is the difference ſcarce half a degree under, or if it were a degree full out, what reaſon were it to fetch that one degree with much peril, and charge, as far as *Candy*, *Spain*, or *Venice*, or from another world: whereas a little increaſe of the quantity of the thing, would eaſily ſupply that want, though I mention not the gain of freſhneſs of the ſame, which maketh no ſmall recompence of wanting in the force: neither is the nature or vertue of a Medicine to be eſteemed by taſte or ſmell, neither by the force it hath againſt the diſeaſe, the nature of a medicine lying in an equal matching of the cauſe of the diſeaſe, which if it overmatch, ſo far off it is from the praiſe

of

of an wholesome medicine, that it becometh a cause of a contrary disease; wherefore the commendation of a medicine lieth not in force, but in such force. And therefore the counsel of the best Physicians is, if the disease will bear any delay, as the most do, rather to apply a medicine of weaker force, then at once with a vehement one, to shake the frame of Nature. And the weaker medicine being weak either in respect of the nature of the Simple, or the small quantity, they counsel rather to use that kind of curing which is by the feebler medicine in kind, then by reason of the under quantity. For what skilful Physician would cure a small distemper of heat, and as it were in the first degree, with a small quantity of Opium, or Mandrake, or Henbane, being cold in the fourth degree, rather then with the just quantity of Endive, or Succory, or diminish a small excess of humors, with an under quantity of Coloquintida or Scammony, rather then with the just quantity of a feebler medicine? Wherefore upon good reason they conclude it to be far safer for the Patient, to cure with contraries of feebler force, either often repeated, or in a greater quantity applied, then with a main force of a medicine of equal strength at once to expel the disease, Nature abhorring all vehement and sudden either emptying or filling, heating or cooling, or any other kind of sudden alteration, which being grounded upon good reason, the delaying of the force of strange medicines by our soil, serveth greatly for the commendation both of planting them with us, and

and of the Medicines themselves planted. The Simple still keeping within the compass of the matter of a Medicine, neither being so diminished, but that by increase of the quantity, it may match with the disease, which no man with reason can deny. Now, if the greatness of the quantity happily procure loathsomness to the Patient by extraction, that inconvenience may easily be avoided: by which means a pound may be brought to an ounce, an ounce to a dram, and a dram to a few grains, to please the Patient with. Such of strange Medicines as will not brook our Climate, thereby declare the evil disposition they have to cure the infirmity of our bodies. Every Medicine is as it were a mean betwixt nourishments and poysons, excepting those Medicines which are applied outwardly, which may both be of nourishments and poysons. In this mean betwixt these extreams, there is such a scope and breadth, that some Medicines incline to the one, and some to the other. Now the best are such as rather incline to nourishments then poisons, which as they do fight against the Disease, so have they a certain token and pledge of agreement betwixt our bodies and theirs: whereby they acknowledge us for friends, and not common enemies with the disease: the other Medicines which have no such token and earnest, being apt, as well to destroy us, as to take away the Disease, and so joyn fellowship with rank poisons. Then our native Soil being by the Ordinance of God the fittest to yield us nourishment, from which

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our Cattel and Fruits have a nutritive or nourishing juyce, which render the same again to us, what can we think of those Medicines, to whom our soil hath not a drop of juyce to yield unto, and giveth no entertainment? Verily we are both to learn thereby, that nature doth furnish us other ways, and also greatly to suspect them to be of an extream kind of Medicines, the Spices only excepted, and such as are said to be sympathetical to certain parts of our bodies, which notwithstanding, less serve that useth more strange and forreign they be. What should I speak of the unmeasurable charge and cost these strange Medicines put us unto? In my opinion if it were but that, we might be stirred up to this, or such like consideration: Hath God so dispensed his blessings, that a Medicine to cure the Jaundies, or the Green Sickness, or the Rheum, or such like, should cost more oftentimes then one quarter of the substance that the Patient is worth? And the provision of a whole year, whereof Wife and Children, and the whole Family should with things necessary be maintained in health, be wasted upon the curing of a Palsie, or a Chollick, or a swimming of the brain, or any other disease whatsoever? Is Physick only made for rich men, and not as well for the poorer sort? doth it only wait upon Princes Palaces, and never stoop to the Cottage of the poor? doth it only receive gifts of the King, and never thanks and prayers from him that hath but thanks and prayers to bestow? or doth the Lords goodness

goodness pass over them of low degree? Hath he respect of persons? Yea, hath God given to the Beast a remedy out of his own food and pasture (as it is most certainly known) with a skill to use it, and hath he set a Journey as far as from the Sun-rising to the going down, as it were a wall of Brass, and the fiery sword of a Cherubim to keep us from the attaining of Salves for our Sores? Justly may we thus complain, especially those of the poorer sort. And if Physick (as it is indeed) be an Art common to all kind of men, all sorts of nations, all estates and conditions of men; I would know why the means also of performing the actions belonging to the same Art, should not be as common? And if it be ordinary to all Nations to fetch their Medicines far, let me know why, as we cease not to travel for to store us with outlandish Drugs, we carry not thither also our Countrey Medicines for change; or they of those Nations give not the like Adventure for ours? but they are contented with their own store, and so ought we with ours. If it be not ordinary, why should it be more extraordinary to one then to another. The most of our Apothecary Ware is bought from the most vile and barbarous Nations of the world, and almost all from the professed enemies of the Son of God: shall we say, the Lord hath not care, or setteth more store by them then by his own people? that he so furnisheth them, and leaveth us destitute? or shall we rather condemn the vanity of our own minds, who unsatiably desire strange things, little regarding, or rather loathing

ing that which is always at commandment? But God (saith he) hath not bestowed all things upon all Nations, but hath left something to be supplied by the Commodities wherewith one Nation aboundeth, and another wanteth; that thereupon mutual duties arising, the society of men might be upholden. Which objection, if it carried with it what things they were, and of what kind, that one Nation supplieth to another, and what sort of Commodities they be that one Nation needeth the help of another in, a more direct answer might be made then otherwise I may hit upon: but I guess it is neither of Water, nor Fire, nor yet of Air, nor of any thing necessary for maintenance of life, otherwise should the Native Countrey of each one be rather a stepdame to us then a natural mother; but it is of those things only which with healthful and lusty Bodies we might be without, if custome had not too much prevailed with us. And to go no further then to the use of Wine in *England*, in many respects it greatly hurteth us, yet our ordinary use thereof, hath given us such a longing thereafter, that we think if we should want it, many of our days were thereby abridged; whereby notwithstanding Rheums are mightily increased, the Sinews feebled, the natural Moisture and Heat of the body overhastily wasted, and swift old Age brought upon us, with an infinite number of discommodities besides. Which the Nations finding where we have it, do so delay it, that rather they seem to drink wined Water, then watered Wine, except the aged, or such

such as are feeble stomached. And divers Nations which may have of the best, because they would be sure to banish the use of it, count it sacrilege to taste it: as the Turks at this day, who use instead thereof a distilled water of Rice steeped in Milk, thereby supplying the use of Wine. Neither do we find this discommodity of Wine by the abuse of drunkenness or surfeiting only, but even keeping within the three cups that *Eubolus* powreth out to wise men: whereof the first is of health and nourishment: the second of mirth, and joy of heart: and the third of sleep, so that a draught or twain doth marvellously distemper our bodies: which inconvenience we find not by our ordinary drink; yea, though it be stronger then wine. If I should compare our Mede with the best Wine, and the Metheglin of the Welchmen with Malmsie, I could take great arguments from the nature of Honey to prove it. Especially being tempered with certain wholesome Herbs, which have vertue to strengthen the parts of the body. And by experience it is known, that Honey mixed with water, turneth in time to a wholesome liquor, in taste much like to Wine. Whereupon *Pena* in his Chapter of Honey, folio 22. doubteth not to affirm, that the Mede of the *Polonians* and *Muscovites*, and the Metheglin of the Welchmen, are more wholesome and pleasant, then many of the best kinds of Wines, he himself being a French-man, and therefore in his judgment less partial. Wherefore to conclude this argument, seeing,

seeing, Wine (which is the glory of strange Merchandise) is but an hurtful superfluity, the rest must needs be far other than necessaries. But Medicines being such, as without which our health and life runneth into infinite perils, by causes inward and outward, through breach of Diet, unwholesomness of Meat, Wounds, Bitings of venemous Beasts, Infections of the Air, and such like, it followeth necessarily, that they be not such as God would have one Nation gratifie another with; which if they were, greater reason were it to charge the neighbour Nations therewith, that thereby their minds might with performance of such mutual duties, so necessary, be in streighter amity and peace linked, who cease not, for the enlarging of limits, to vex one another, rather than the Nations so far distant, who have neither fellowship of love, nor quarrel of hatred equal with the Borderers. Neither would I be so taken, as though I knew not at sometimes, that one Nation hath need of another, even in things necessary; as the supply made by *Joseph* to his father *Jacob*, and other Nations out of the store of *Egypt*; but the controversie is of an ordinary course, which the Lord useth in bestowing his blessings, wherewith he doth fully satisfie the need of all Nations with things necessary, saving when he punisheth with Famine or want of Victuals, which is extraordinary in respect of his accustomed course of preserving his creatures. Now, if the strange Medicines (for the most part hot) should seem rather in the

whole kind, then by reason of abundance superfluous to them, and so more fit for us, being of a colder temper: we are to consider, the use of them is manifold to the inhabitants, and not only to warn them, as the *Ethiopians* called *Troglodites*, although they be parched with vehement heat of the Sun, are said to live with Pepper, not to correct the distemper of their Bodies, which would rather increase it then diminish, but to correct their evil Waters, and waterish fruits, wherewith they in part do live. Again, we are to understand, that the disease which is most agreeable with Age, Sex, Region, Custom, Complexion, is always most dangerous, as ingendred by an exceeding vehemency of the cause, whereto nature hath yeilded, and so requireth a like vehement Medicine: wherefore if the *Arabian*, the *Indian*, the *Spaniard*, fall into cold diseases, or such as follow cold: no marvel though nature hath ministred unto them plenty of strong Wines and Spices, which the Northern Nations need not. Who as they be more apt to fall into such diseases then they, their temper thereto agreeing, the air and region furthering the same, so are they not thereof so dangerously sick, as they of the South Countries, and therefore require not so forceable a medicine. But I mind not to stand to shew the use which foreign Nations have of their Commodities, let them see to it. Hitherto hath been shewed, both that they be hurtful unto us, and that it is not absurd for hot Regions to abound with hot Simples, the use of them being divers,

divers, both in respect of curing their bodies and other uses without the compass of Physick. These be the reasons which move me to suspect the use of strange Drugs, and drive me to think that Nature hath better provided for us; and as the *Indian*, *Arabian*, *Spaniard*, have their *Indish*, *Arabian*, and *Spanish* medicines, so also the *Germane* hath his, the *French* man his, and the *English* man his own proper, belonging to each of them. I know, gentle Reader, nothing doth more hinder the accepting of truth divers times, (especially with such as see with other mens eyes) then the person of him who first propoundeth the matter, being rather taken to be an opinion of one, then an undoubted truth to be cherished of all, as who have interest therein. Wherefore that such might be satisfied, I will add to my former reasons, taken from the nature of the thing, the authority of more Doctors then one, who agreeing with this that I hold, may be a means, to draw the gentle Reader the more seriously to consider of this matter, and truth may take some strength thereby, and win the more credit. *Pliny* in his four and twentieth Book of his History, and first Chapter, hath this Sentence, thus much in *English*: Nature would that such only should be medicines, that is to say, which easily might be come by of the common people; easie to be found out, without charge, taken from the things whereby we live; but in process of time, the craft of men, and sleights of their wits, found out these shops of strange drugs, in which a sale of mens lives is

offered, whereupon confectious, and infinite mixtures began to be extolled. *India* and *Arabia*, a man would think he were in them, and for a little gall or small ulcer, a medicine must be fetched from the Red Sea: whereas every day the poorest do sup with true medicines. And in his two and twentieth Book and four and twentieth Chapter, we do not meddle (saith he) with the medicines taken from the merchandise of *India* and *Arabia*, or of the new World, they are not fit for medicines and remedies; they grow too far off, they are not for us, no, not for the Nations where they grow, else would they not sell them away. If we shall needs use them (saith he) let them be bought for sweet perfumes, and sweet oyls, and dainties, or to serve superstition, because when we pray, we burn Frankencense and Costus. And thus much out of *Pliny*, whose judgment, as it is ancient, of a thousand years, so is it of him, who most diligently sought out the mysteries of nature, and published them for the use of posterity. Now if haply it be objected, that *Pliny* might well verifie that of *Italy*, which *England* cannot perform, we must understand, that *Pliny* reasoneth from nature, which serveth for all nations of the world as well as for *Italy*, and directeth his Pen, not only against the medicines strange to *Italy*, but even against all that are far fetched and dearly bought, as appeareth plainly by his words. To this sentence of *Pliny*, I will add the judgment of two Physicians of late time, lest *Pliny*, being no Physician, should be thought an un-

sufficien-

sufficient testimony. *Fuchsius* in his first Book of compounding of Medicines, and seventy-sixth Chapter, thus agreeth with *Pliny*. If we were not so carried away with the admiration of strange things, and were not fools (saith he) who had rather use medicines fetched from strange and far countries (contemning our native medicines) then such as grow in our gardens, we might make honey serve in stead of *Manna*. But with the exceeding cost and charge which those medicines put us unto, we are worthily punished for our folly. Lo, here two witnesses, the one a great Philosopher, and the other both a Philosopher and a Physician, comparable with the best of late days.

The third witness with *Pliny* and *Fuchsius*, is, *Martino Rulandus*, to whom the students of Physick owe much for his *Medicina Practica*, and other works. This *Rulandus* in his Preface to *Medicina Practica*, hath these words; thus in *English*, We have simple medicines (easily had, homely, of our own country of *Germany*, to be bought with little money, or none at all) ready (saith he) and intreated of in writing, by which only all kinds of diseases are certainly and undoubtedly cured, oftentimes better and much more easily (believe reason and experience, saith he, and that with no hurt or danger) then with the long compounds of the Apothecaries, which are costly, evil-gathered, without knowledg of the Physician, oftentimes unperfectly mixed, and unskilfully confused, and as unskinfully boiled; oftentimes putrified, and by age of force

wasted, slovenly, and with great negligence confected. In which words *Rulandus* briefly hath comprehended, in a manner, all the discommodities of strange medicines. These testimonies I rather have alledged, gentle Reader, that thou mayest know this my opinion is not mine only, and new sprung up from the leisure of a Student, who might easily be overtaken with a speculation, which never could be shew'n in use and practice, but hath with it the voice of authority, and suffrages of excellent Philosophers and Physicians, although they have not of purpose, and in a set Treatise handled this Argument, as thou seest: which, notwithstanding, containeth indeed the matter of a great Volume. Hitherto hath been shewed the great inconveniences and dangers which rise of the use of strange Medicines, by reason, by experience, by authority of Philosophers and Physicians. If my reason be evil gathered, the experience false, the authority not authentical, what have I lost thereby? A few hours meditation, and a few lines writing, or my credit impaired, will some say. If my credit could either buy such vertues to strange Medicines, as they carry the name, or purge the shops of counterfeit stuff, or redeem the harms they have done, I would verily esteem as much of the change, as he which made exchange of Brass for Gold. Although I ween it be a propriety to mans weakness unavoidable of any to err, and therefore if obstinacy be not therewith coupled, always found pardon. But if my arguments rise from the causes and effects of these

foreigners,

foreigners, and causes and effects of our bodies, which are of all Arguments the most forceable to establish, or overthrow any thing to be decided by reason, and the authorities such, as justly exception cannot be taken against: blame me not (gentle Reader) though I be carried into this perswasion my self, and of a love and zeal to benefit thee, have publish'd that which I have conceived of this argument. If I be deceived in my judgment of strange Drugs, (which I wish with all my heart I were) these reasons, the woful experience, the authority of such men have induced me. Which if all may be answered, that which seemed more than doubtful before, shall by this controversie shine most clear; and truth as it were wrought with the fire of reason, receive greater strength and perfection.

Thus much touching the unableness of strange merchandise to perform unto us sufficiency, yea any measure of medicines as belonging unto us properly, and the discommodities of them. Now if strange medicines serve not our turns, and all medicines be either strange or home-born, it must needs follow, that the home medicines are most natural and kind to us, except a man would say, all medicines bring harm unto us, which is not of the nature of a medicine, being an instrument of performing remedies unto us, or if it were so, yet have we this by experience, that strange medicines do more annoy us than strangers, yea destroy us, and restore them: wherefore home medicines, and of our Country

yield, of equity must necessarily perform the same to us, which their medicines do to them. Else I would know, why ye would be inferiour unto them, or one Nation more priviledged that way then another, the need being common, and the providence of God all one; yea, such as rather than remedy should need the chariot of the Sun to fetch it from one end of the world to the other, or be so far to seek as our common Drugs are, he hath linked the remedy in many things so streigthly to the cause of our hurt, that even the self-same which harmed us, carrieth with it amends. As the Scorpion rubbed upon his stinging cureth the same. Likewise the *Rany* divided, and applied hot to the wound, cureth her venemous biting, and so the *Pastinaca marina*, as it bringeth most dangerous hurt, it refuseth not (being thereto applied) to minister remedy. Which practise of nature might verily move us to think, her meaning is not to send us either into *Arabia* or *India* for aid for our griefs, but thereby to commend her care unto us, and give occasion of praising Gods providence, and stirring us up to make diligent search into our own provision, and to make better trial then we are wont of the same. Wherein the great liberality of GOD appeareth in such large measure, that rather superfluity than sparing may be noted herein: in that both one simple nature carries with it the vertue of many medicines and many simples, remedies against such diseases as we might be thought like never to be subject unto, and such things as in respect of

of their nature may seem vile unto us, afford us (being skilfully applied) most sovereign medicine: whereof for a taste I give two or three examples; Milk is either to be consider'd in all the parts together, or them severed. All kind of Milk boiled, especially burned with stones taken from the Sea-shore, helpeth all inward ulcers, chiefly of the jaws, the lungs, the guts, the bladder, and the kidneys; it is good against the itch and wheals, and it helpeth bloody fluxes. New Milk is good against frettings made with poisons received inward: as of Cantharides and such like: it is profitably gargled against swellings and frettings in the jaws. The way of Milk is good to purge the body, especially of such as be melancholick, and disposed to the falling-sickness, leprosie, and breaking out with scabs. The cheesie part of it, as curds, fresh without Salt, softneth the belly; which pressed and broiled stayeth the laxe. Cheese laid on, helpeth the inflamation of the eyes. The butter of Milk drunk, softneth the belly, and serveth against poison for want of oil, rubbed upon their gums with honey, helpeth the toothing of children, and cureth the itching of their gums, and sores of their mouths. It helpeth such as are bitten of the Serpent called *Aspis*. The soot of butter is very effectual against watering eyes, and swiftly skinneth sores. Thus thou seest, Reader, what treasure is hid in Milk (even an excrement) being used both whole and in parts. That which I have said of Milk, belongeth also to most of creatures, which both all serve for medicine, and each

each of them for sundry purposes: whereby natures endeavour to furnish us with all help of medicine may evidently appear; yea, most of all, when she seemeth to be so jealous over our health, that she provideth against Dryfinus, against the Scorpion, the Viper, and Cerastes, and the most of venemous bitings of Serpents, wherewith notwithstanding we are not as other nations encumbred, and those not common medicines only, but even proper unto them. As the venom of Dryfinus is abated and utterly extinguished with the Trifolie, and with all kind of mast, be it of the Beech or Oak, or of any kind of tree that beareth Acorns. Penerial cureth the Scorpions sting. Against the biting of a Viper, Garlike, Onions and Leeks new gathered, are principle triacles wherewith also the venom of Cerastes is overmatched. *Ergo*, if Nature fail us not against the venome of strange Serpents, from which we be freed, by reason of the temper of our Region, repugnant to their natures, (all things being done in the actions of nature, in exquisite wisdom, and by a precise rule of Gods providence) much more are we furnished against the Diseases bred in our bowels. That which hath been said of venomous Beasts, may also be shewed in the cure of strange Diseases, wherein Nature seemeth to be as careful as in the other. The French Pox is an Indian Disease, and not known to this part of the world within this hundred years, before that voyage of *Charles* the Emperor, which he took against *Naples*, where being brought over with the

the *Spaniards* which returned with *Christopherus Columbus*, who first discovered the West Indies, it hath since infected the whole world. Now, this strange and *Indian* disease hath nature provided remedy against, not only out of *India*, as the *Guaicum*, and *Salsa Parilla*, but even out of *Europe* as effectual, as the *Smillax aspera*, wherewith *Fallopius* saith, at *Pisa* he cured divers of the French Pox. And *La Reviere* in his *French* Apology, affirmeth the same to be done with the essence of the Primrose and Cowslip. The anointings with Mercury is known by daily practices, what force they have against this most grievous Disease, which although some do mislike because indiscreetly used, it is somewhat dangerous: yet *Antonius Chalmeteus*, a skilful Chyrurgion, in the fifth Book of his *Enchiridion* and fifth Chapter, affirmeth, That therewith he hath perfectly cured divers without danger, and if it hath otherwise fallen out with some, that it hath rather proceeded of unskilful using, then by the nature of Mercury. Now, gentle Reader, thou art to understand, the Pox in *India*, being the same Disease with that we call the French Pox, is there a gentle disease, not much differing from the Scab, void of such grievous symptoms, as it bringeth to these quarters, corrupting, not only the fleshy parts of our bodies, but even the very bones also. This testifieth *Fallopius* in his Book of the French Pox. Yet needs not our Medicines crave the help of *India* for the cure thereof, no, not although it rage far more fiercely (as it doth) against us

then

then againſt them: which being evident, let us conſider how juſtly nature may be blamed to fail in the proviſion of medicines. Scarce would a man look for any great vertue of medicine in the Worms of the earth, being a creature ſo abject; yet joyn they and glew together wounded ſinnews; they cure Tertians, they help the pains of the ears, the Toothache, and the powder of them drunken, provoke the urine. The little vermine called Sowes, which being touched run together round like a peeſe; who would think they cured the difficulty of making water, the Jaundies, the Quinſey? For which purpoſes they be of ſo great force, and for to diſcharge ſtuffed Lungs, with tough and groſs humours, nothing may be compared. Likewiſe the Cornes of Horſe legs called *Lichenes*, although they be baſe and vile excrements, yet help they ſuch are taken with the Falling-ſickneſs. The decoction of Frogs with Salt and Butter, is a treacle againſt the bitings, ſtingings, and poiſons of all Serpents; and the aſhes of them burnt, ſtayeth the Flux of bloud being thereto applyed. Theſe baſe creatures the rather I propound, that being known, the treaſures which nature hath hid and laid up in them, with ſuch variety of vertues, we might the better eſteem of her benefits, and the bleſſings of our own countrey, both acknowledg them, accept them, and be more thankfull unto God for them. The which baſe creatures, the viler they ſeem to be, the more commend they the goodneſs of the Creator, who would not the abjecteſt thing that

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is, should altogether be without, wherewith to serve, and do homage to his Lord and Master: which if these things afford us, what may we justly promise to our selves, and require of the rest, more excellent creatures? Let not the reason seem strange and weak to the Reader, who art a Christian, which is taken from the Providence and Wisdom of God, to prove the sufficiency of his execution and performance of the same. For if *Galen* thought it reasonable, (as it is most reasonable,) to gather the Wisdom and Providence of the Creator by his work in the Creature, and maintenance thereof, which he, in the end of his Books of the use of Parts, calleth a point of Divinity, far to be preferred above the whole Art of Physick: much more reasonable is it for me, and the reason sounder which is drawn from that Divine Providence, to the practice thereof. And if *Galen* had that religion in him, being a Gentile, and groping only in the mist of natural knowledg of God, could not satisfy himself with a Psalm or Hymn (as he himself calleth it) of seventeen staves, every staff containing an whole Book (for thus he himself calleth his Books of the use of Parts) of the wisdom of the most wise God, esteeming that duty more acceptable unto him, then sacrifices of an hundred Oxen, or the most costly perfumes and incense: Let it not be harsh in thine ears, gentle Reader, to hear now and then the goodness of our God, his Wisdom and Providence, to be both intreated of, and advanced of a Christian Physitian, and to

to Christians, to whom the Son of righteousness hath shined, and scattered those mists of natural darkness, and hath given the earnest of immortality. And be assured there is no truth in Philosophy, but may stand with, ye rather may rest, and be upholden of Christianity. But let us proceed. *Julius Bassus*, *Nicerates*, and *Petronius Niger*, as saith *Dioscorides*, thought their countrey Medicines, and those which the native soil yielded, most worthy to be exactly intreated of them; belike, either thinking them sufficient for the inhabitants, or more agreeable with them. Which homely practice of the Nations where he travelled, *Dioscorides* confesseth to have been the matter whereof he compounded his golden Book of Medicines, which at this day remaineth a rich storehouse to all Physitians. Now then I would know why we should more be provided of Medicine against one disease, then another, of our countrey yield? Is it because such diseases which require strange Medicines are more dangerous, or less? If more dangerous, then should the remedy for them be more at hand, then for other: if less, why are then the strange Medicines esteemed as most forcible? And if we be less subject to such diseases as are cured with them, and so the absence of them may seem tollerable, why then are Tertian Agues chiefly cured with Tharmarines and Rhubarb? Whereof the one cometh out of *India*, and the other, for the most part, out of *Barbary*. Whatsoever nature is yielded to any Nation, it serveth either for nourishment or

Medicines,

Medicines, or being neither nourishment or Medicine, is plain poison. Now a subduction being made of each of these, one from the other, what part shall we think will nourishments leave to Medicines? A far greater doubtless than they themselves be, and as they exceed nourishments, so greatly do they and beyond all comparison exceed the poysons. Wherefore if the most of creatures in every Nation, be a fit matter of Medicine, greatly no doubt are all Nations stored with them: which store declareth, that as diseases partly rise of breach of Diet, and partly through poysons; so Nature would furnish us with Medicines in number answearable to the causes of both, which being not sufficient, argueth that Nature misseth of her purpose, having sufficiently declared her endeavour: but Nature always bringeth her works to perfection, except in case of Monsters, which are not ordinary. Wherefore her will, (she being an instinct of Gods) ever going with the execution thereof, must needs perform that to us, which he pretendeth in the variety. But that thou mayest (gentle Reader) have better hold and greater assurance of the sufficiency of thy Country Medicines, I will set down briefly, according to the variety and sorts of all diseases cured with medicine, Medicines taken from our native soil answerable unto them, and effectual to cure them. And because Medicines have relation to diseases, I will first touch the diseases, and thereto joyn the Medicines. All diseases are either in the complexion, or frame of the body: such as

are

are in the complexion are all cured by Medicine, which I named in the beginning of this Treatise, one of the instruments of Physick. Of diseases in the frame, these only are cured with Medicines. Quantity superfluously increased, or diminished: obstructions, over streightness, or over largenss of passages in the body. These are only the diseases properly to be cured with medicine: other diseases which rise of these, either of their own accord, vanishing by the cure of these, or else to be cured by surgery, as evil figure and shape through want of proportional quantity, that being restored, the figure forthwith returneth, or if not, rather is to be cured with help of hand. And luxation of joynts, and evil coupling of parts, if they rise of distemper only, that being taken away with medicines, returneth oftentimes with it, good situation of parts. Likewise, the situation perverteth through distemper, the complexion being restored, the other consequently do follow. Now, having declared in general the diseases which only require medicine, that every disease may have his proper one, I will subdivide them more particularly, joyning to every disease that medicine which thereto belongeth. The diseases in the complexion, are either in all the parts of the temper thereof, or in one or twain. In the whole complexion are such as are ingendred of venemous causes: and those either ingendred in the body, or happening thereto outwardly; they which are ingendred with age in the body, are Cankers, Leprosies, Falling-sickness, Suffocation,

on, of the matrix through Nature corrupted, Swounding, through corruption of Worms, ingendred in the body, and these be the diseases of venemous causes bred in the body. Such as happen thereto by outward occasions, are either by poison taken into the body, or by outward touching procured, taken into the body; as the poison of Toads, Henbane, Nightshade, Hemlock, Ratsbane, Quicksilver, and such Minerals; and at last of all, infected Airs, causing Pestilence, and Carbuncles. Such as are outwardly procured, are either without wounds or with wounds; without wounds, infection passing from one to another, as the French Pox. With wounds, venemous bitings, and stingings of beasts, as of Serpents and mad Dogs. And these are all the diseases said to be in the whole temper of the body; which having first shewed to be sufficiently cured by home Medicines, in like manner will I prosecute the rest. And herein (gentle Reader) thou art not to look I should set down all Medicines, which our native soil is known to bestow upon us for cure of these diseases, which would grow to an infinite Volume, I herein referring thee to the works of those who of purpose have written of the nature of Simples, and are Authors of Practice; but it shall I hope, suffice for this purpose, to pick out amongst a great many, those of choice for these diseases. And first to begin with Cankers, which being not exulcerated, but remaining humors, are cured (if with any medicine) by the juyce of Nightshade, all the sorts of Endive and Succory, with Agri-

mony, with Saint-Johns-wort, wild Clary, called *Oculus Christi,* the flesh of Snails boiled, Crayfishes, green Frogs; and to conclude, with all kind of Metals and Minerals, and among them Lead, howsoever it be used, is most sovereign. If it be exulcerated, then herein have the Minerals and Metals the chief place. To the exeulcerate Canker belongeth the Wolf (which is naught else, but a Canker exulcerated.) The Gangrene and *Speacelus*, are cured by the remedies of the Canker and Wolf, the one being a degree of an Ulcer, in which the parts begin to be mortified; the other, when they have now lost life altogether. The Leprosie is an universal Canker, and for outward medicines requireth no other. Among the inward, Plantine, Whay, Hedghogs dryed and drunk, help greatly. And thus much for Cankers and Leprosies, which as they be diseases hard to be cured by any medicine, so receive they as great help by these our home medicines, as by any of strange countries. The falling-sickness, if it be in such as are aged, and have been long diseased therewith, is a disease hardly, or not at all to be cured. But where it is curable, these medicines be comparable with the best: The root of the Misleto of the Oak, the runnet of an Hare; the Peony-root, Enula Campana, the scalp of a man, and Ashoof, Hyssop, the milt of an Horse, the Stones which are fond in the Maws of the first brood of Swallows, five leaved Grass, the juyce of the Cowslip, the juyce of Horehound with Honey. All suffocations of the Matrix are cured with

Plantine,

Plantine, Pennerial, Herbgrace, and by an infinite number of home medicines. Worms, and that infection is taken away by Coriander-seed, Colewort seed, Garlike, Wormwood, and in a manner with all bitter herbs, with the juyce of Purslane, with the filings of Stags-horn, little inferior in vertue to that, which is commonly taken for the Unicons horn, Peach leaves, Hyssop, Mints, Purslane seed. Thus much touching medicines against diseases, ingendred of venemous causes within the body. Now touching such as happen by outward occasions: and first of those that by mouth are taken into the body. Against which generally, it helpeth greatly to drink store of butter instead of oyl, with warm water, or the decoction of Flax seed, Fenigreek, or Mallows, and thereupon a vomit; which done, Sothernwood, the root of Seahulver, the seed of Nep, the juyce of Horehound, the seed of wild Rue, Walnuts, Turnips, Herbgrace, five leaved Grass, with an infinite number of native medicines, expel the poison, and restore the Patient. More properly to the poison of Cantharides, belong Penerial; to Bupreſtis all kind of Pears, and Womens Milk: to the Salamander, Chamepitis, Seaholy roots: to the worms of the Pine-tree, such as cure the poison of Cantharides: against the poison of the Toad, the roots of Reeds and Cyperus: against the Camelion, Radish-roots, and Wormwood: against Ephemerum, Asses milk, or Cows milk hot: against Dorycnium, Goats milk, Asses milk; Cockles, and Crayfishes:

againſt the poiſon of Aconitum, Organ, Herb-grace, Horehound, the decoction of Wormwood. Againſt Chriander, Wormwood, ſalt broth made with a Gooſe or Hen, which expel alſo the poiſon of Flewort: the poiſon of Hemlock is cured with Mints, Herb-grace, Nettle-ſeed, Bay-leaves, which alſo cure the poiſon of Ugh, and Carpaſus. The poiſon of that kind of Crow-foot called Sardonia, is cured with drinking ſtore of Mede, and Milk, Henbane with Nettle-ſeed, wild Endive, Muſtard-ſeed, and Rocket, Cerus, with Mede, hot Milk, Peach-ſtones, with the decoction of Barley, with the decoction of Mallows, Quick-ſilver, with ſtore of Milk drunk: Mercury ſublimed with Chryſtal: Lime, Orpiment, Ratsbane, and ſuch like, with the decoction of Flax-ſeed, and Milk with Mede. And to conclude this point, there is no kind of poiſon, but it findeth cure by our Country Medicines, without borrowing. Thus much for the cure of poiſons taken into the body by eating or drinking of them. Peſtilences are cured (if with any medicine) with Angelica, Carduus Benedictus, Arſnike worn about the body, the root of Pimpinel, of Tormentil, Herb-grace Setwal, Walnuts, the powder of St. Johns-wort, Juniper-berries, Verven, and the chief of all, the noble ſimple water Germander, and the Duarfgentian. For peſtilent ſores, and Carbuncles, Scabious, Ofbit, Louſeſtrife, and the Marigold: to the peſtilence may be referred the ſmall Pox, and ſuch like, which agree in medicine alſo with the peſtilence.

And

And thus much for the cure of poisons. Against bitings and stingings of venemous beasts, and poisoned weapons, there are also both general and particular remedies. The general are these: the ashes of the cuttings of the Vine, and of the Fig-tree, with Lee, Leeks, Onions, Garlike, the Sea-water, Mustard-seed, Endive, Heath, the root of the Sea-Hulver, Bay-berries, Herbgrace, Dill, Sowse-bread, Fennel, Penerial, the runnet of an Hare, the Weasel; and these general. Particular are such as follow: Against the bitings of *Phalangium*, the seed of Sothernwood, Anniseed, the seed of Trifoly, the fruit of *Tamarisk*. Against the *Scolopendra*, wild Rue, Thime, Calamint: against the Scorpion, Basil-seed: against the biting of a Viper, Adder, *&c.* Southernwood, Bays green Organ, the Bramble, the brains of a Hen, Colesseed. Against the bitings of a mad Dog, Crowgarlike, the River Crab, Balm, an actual cautery, the liver of the mad Dog broiled, the blood of a Dog drunk. And thus much for the bitings and stingings of venemous beasts, which also serve against poisoned wounds, else to be cured with the medicine which respecteth properly the poison, wherewith the weapon hath been infected. The infection without wound, as the *French* Pox, whereof (sufficient having been said before) I will here say nothing. This then shall suffice to have written of the cure of all diseases rising of venemous causes: (wherein if nature of her own accord, as it were, and in this great neglect of our Country and native medicines) hath shewed her self so liberal, how large would she be, if

with set purpose, and careful endeavour greater trial of things were had, and proof made by learned and discreet men. Now follow the diseases which are by the excess, or defect of one or two parts of the temper, which are hot, cold, moist, and dry, simple or compounded, which if they be not procured by evil humours, then require they altering only by contrary qualities. If by them, as Phlegm, Choler, Melancholy, then are these humours first to be avoided, and diminished.

Such as require altering, are cured by natures of contrary quality, not only generally, but even answerable to all degrees of excess. And first to begin with hot diseases of the first degree, they are cured with such contraries as follow: Barley, sower Grapes, Roses, Violets, the Oak, Quinces, Damsins, Pellitory of the wall, Docks, Pears, Apples, Harts-horn, the flowers and whole herb of Mallows: of the second degree, the water Lilly, Ducks meat, Knotgrass, Vine-leaves, the Bramble, Plantane, Cherries, Lead, Cerus, Barberies, Cowcumbers, Mellons, Gourds, Citrals, whites of Eggs, Medlers, and Services. Of the third, Purslane, Housleek, Mandrake, Henbane. Of the fourth, Hemlock, Poppy. Thus much for hot diseases.

Medicines for cold diseases are these, hot which follow. Of the first degree: Bugloss, Borage, Fumitory, Sage, Horse-hoof, Lycorice, Maiden-hair, Butter, Lillies, Flax-seed, Marrow and Fat, Cammomile, Fenigreek, *&c.* Of the

the second; Dill dry, Mugwort, Parsley, Saffron, Honey, Balm, Salt, *&c.* The third, Anniſe, Folefoot, Calamint, Commine, Fennel, Hyſop, Mints, *&c.* The fourth, Garlick, Creſſes, Muſtard, Celandine the great.

For moiſt diſeaſes theſe medicines are good. Of the firſt degree dry; Cabbage, Beats, Cammomile, Fennel, Beans, Fenigreek, *&c.* Of the ſecond, Dill, Mugwort, Shepheards-pouch, Dodder, Lintils, Honey, Roſemary. Of the third, Wormwood, Germarder, Hyſop, Juniper, five-leaved Graſs, Organ, Horehound, *&c.* Of the fourth, Garlick, Creſſes, Muſtard-ſeed, wild Rue.

Dry diſeaſes have theſe medicines: Bugloſs, Mallows, Turnips, Endive, for the firſt degree. The ſecond, Violets, water Lilly, Lettice, Purſlane, *&c.* The third and fourth degrees, as theſe are evil ſupplied by ſtrange Simples, ſo are they recompenſed by increaſe of quantities of moiſt in the two firſt degrees. And thus much touching medicines belonging to the cure of diſeaſes in one part of the temper, which being in two parts, and without humour, require either tempering the ſimple qualities aforeſaid, in divers ſimples, or natures wherein ſuch two do exceed, which becauſe they be as plentiful as thoſe I have before mentioned, and that hereof none makes doubt, I will not touch: If this double diſtemper riſe of humour, as for the moſt part it doth, then is that humour to be diminiſhed, or altogether to be voided out of the body, and then the diſtemper remaining to

be altered. The humours are properly to be voided by purgation, otherwise there be divers: as exercise, fastings, sweating, urine, and such like. But properly the vacuation of Phlegm, Choler, Melancholy, which are the causes of this double distemper, belonging to purging medicines, which purgations, as the greatest doubt is of natures provision in them, so they being supplied by our own Country Soil, the greatest part of this controversie may seem to be decided.

Purgations are either by vomit, or by stool; by vomit our native soil ministreth great choice, as very gently: The Radish roots with the seed, the Pepon root, and Nettle-seed, with more vehemency: Folefoot, leaf and root, the middle bark of the Walnut-tree, and the long blossoms thereof; and yet most vehemently, the seeds of Broom, and the flowers thereof; and these for vomit. By the stool, and first to purge choller, the flowers and leaves of the Peach-tree, Violet flowers and seeds, comparable with Rhubarb, the great garden Dock, called the Munks, Rhubarb, Damask-roses, wild Saffron, the powder of Fetherfew, all the kind of spurges, the root of the wild Cowcomber, the root of Briony, and Coloquintida. Melancholly is purged with Coloquintida, the Oak Fern, the juice of Mandrake, the flowers of Broom, Barefoot, and Antimony. Phlegm and water are purged with Coloquintida, the juice of Rhineberries, the gross bark of the Elm, the juice of the root of Walwort, of Elder, the garden Flowerdeluce

root

root juiced. The dry leaves of Laurel, the Sea-withwind, Scurby weed.

Theſe are a ſhow of our *Engliſh* ſtore of Purgers, which if they be too ſtrong, then are they to be miniſtred in ſmaller quantity mixed with thoſe of feebler working: if too weak, then are they to be ſharpned with quicker. If they offend any part, they are to be corrected, partly with cordials, and partly with medicines reſpecting ſuch parts as they annoy. Which wants are not only to be charged upon our Countrey medicines, ſeeing even the beſt of forreign purges are to be touched with the ſame. As Scammony is corrected with Quinces, otherwiſe it troubleth the ſtomach with a griping and gnawing, it purgeth over vehemently, it hurteth the liver, and is an enemy to the heart, and doth exulcerate where it paſſeth, and procureth dyſenteries, that is to ſay, ulcers in the guts. Turpeth is corrected with Ginger, and long Pepper. Maſtick with oil of ſweet Almonds, and Sugar, elſe overthroweth it the ſtomach, troubleth and overdrieth the body. Coloquintida with oil of ſweat Almonds, Gum, Tragacanth, or Maſtick, elſe troubleth it vehemently the whole body, procureth the bloody Flux, and miſerably tormenteth the guts. So Agarick requireth to be ſteeped in wine with Ginger and Cloves, yet ſcarce abſtaineth it from overthrowing the ſtomach. Caſſia marreth the ſtomach, and requireth to be mixed there with ſtomach medicines. The exceſſive drineſs and binding of Rhewbard, is corrected with ſome moiſtining ſyrup. Aloe requireth Maſtick and Gum,

Gum, Tragacanth, to mitigate the fretting thereof. Sene marreth the stomach, and either through windiness, or through vehemency of scouring tormenteth the body, and therefore needeth Ginger, Cinnamon, or Spike, sweet Prunes, fat Broth, and Raisins. Hermodactiles offend the stomach, and cause wind, and require Ginger, Cumine, or Spike: and to be short, there is no purger of strange drugs, which requireth not correction of great faults; which correction is taken from such medicines as respect those parts chiefly, which the purgation doth annoy, wherefore such is our store, that in all parts we be sufficiently armed therewith: but of these shall hereafter be spoken.

Now if any man think for want of Cassia, Manna, Sene, Rhewbarb, these hnmours cannot be voided, or not so well; let me then know how the *Grecians* wanted them, and yet found no lack, using only Scammony, Helleborus, and Colochynthis, Aloes, and Agarick, for their chief purgations. The other being brought in of late in comparison, by the *Arabians*, who both in knowledg of Physick, and in the works thereof were far inferior to the *Grecians*, to whom I say (I mean the ancient of them in *Galens* time, and before) neither Manna, nor Cassia, nor Sene, nor Rhebard, nor Hermodactyles were known, either at all, or at the uttermost for purgers: and as for Manna *Fuchsius* saith, that certain having been about the mount *Libanus*, made report that the inhabitants of that mountain having eaten their fill thereof,

neither

neither feel themselves any whit troubled therewith, nor their bodies looſed, but uſe it for an ordinary ſuſtenance: whereby again appeareth a great diverſity of working of ſtrange medicines, according to the variety of Countreys. But what ſhould we ſay of the nature of Purgers, it is doubtleſs one of the hardeſt points at this day in all natural Philoſphy; neither mind I at this preſet to deal therein: but this may I ſay, as by preparation, one nature may according to the variety thereof receive divers, yea, contrary vertues, ſo ſeemeth it to me, that this vertue of purging may be procured to natures of themſelves deſtitute thereof, by preparation. Divers, and in a manner all the mettals and minerals being burnt and waſhed, give over their fretting nature: And Quickſilver (which of it ſelf is not ſublimed, or precipitated) becometh a vehement ſcouring medicine: ſo likewiſe Antimony, before it be turned into glaſs or oyl, is not known to purge the body, which being done, is greatly commended againſt the Dropſie, the French Pox, Melancholly, and divers other diſeaſes, which it cureth by purging: ſo that it ſeemeth art of preparatſon, as it maketh no nature, (that being a work of the univerſal nature) ſo may it not only be a preparer, but even a maker of medicines, which medicines are not natures, as hath been before declared, but qualities in natures, even as health, and ſickneſs are not of the nature of mans body, but even accidents thereto. Which being certain, let us then conſider what an infinite variety of medicines

dicines would arise of things, the same being used not only entire, but diversly prepared, and even corrupted: wherein the industry of *Alchmistes*, is verily greatly to be commended, and far more excellent than the common *Pharmacopolia*, rather so to be called then *Pharmacopoiya*, by the skill whereof diverse Natures in one thing are so exactly severed, every one having a diverse operation. Now oft-times because the Humour to be purged is gross and tough, and so hardly yeildeth to the Medicine, or hath some other evil quality, wherewith it might greatly hurt the parts, whereby it passeth; Nature not forgetting this point, hath as abundantly supplied such helps in this behalf, as need requireth: as for the preparing of Cholar; Plantine, Roses, the Verjuice of the Grape, Endive, Succory, Sorrel, Sperage, &c. For Melancholly; Violets, Borage, Bugloss, Baulm, Fumitory, Doddar, Ceterach, or Fingerfearn, &c. For Phlegme; Fenel, Parsley, Betony, Nep, Penerial, Thime, Savory, Germander, &c. Of these I less stand upon, because the preparers of humours are least in controversy, although from hence may an argument be drawn, not lightly to be passed over, to prove the store of purgers, seeing nature hath ministred sufficiently of preparers, and as it were Harbingers to the purgers of Countrey yield. But I will draw to an end, and thus much shall suffice for this present purpose to have bin said of Medicines, belonging to the cure of all Diseases in the Complexion. The other kind of Diseases are in the frame of the Body,

and

and of those, if quantity be superfluously increased, and that in the whole body, medicines which do vehemently waste, as those of the third degree hot, diminish the same. If in the part onely, medicines which we call eaters and fretters, dispatch the same: as Copperas, the ashes of Spurge, burnt Allom, Mercury sublimed and precipitate, Verdigreece, burnt Salt, &c. If measure be diminished, and that without loss of substance, the glewing medicines being cure: whereof our native soil is so stored, that for wounds, the Surgeons need neither send into *Barbary*, nor *India*: as Plantine, Hounds-tongue, the flowers and leafs of Willows, Yarrow, Carduus Benedictus, Betony, Scabious, Verven, Elm-leaves, Adders-tongue, Moon-wort, Herb-turpence, Selfheal; and these if the wounds be in the fleshy parts. If it be breaking of Bones, such are joyned with fine flower, the brain of a Dog, with Wool, and the white of an Egg, the Holilock-root, the moss of the Oke, Glew, Roses, Wormwood, &c. If there be loss of substance in the fleshy parts, either by wound, or ulcer, Incarnatives fail us not: as Barley meal, Fenigreek-flower, Figbene-meal; and to be short, all such as be of the first degree hot and dry, without eagerness or fellness. Now the diseases in the straitness of Passages, or Obstructions, if they arise of the humours aforesaid, and in those places whereto the medicine may conveniently come, then, are they to be set free by purging. If upon other causes, or in such places whereto the force of the medicines which purgeth cannot come, or hardly entereth, or

of

of such causes as be no humours, but through some other strange matter, or by straitness of the vessels wherethrough the passage is, then are other remedies to be used, whereof we have great plenty, as softners, loosers, and such as enlarge the pores of the body; of which sort are such as be not above the first degree hot, as Camomile, Lilies, new Butter, Swines-grease, Linseed, Fenigreek, Briony-root, all Marrows. Also Medicines which make the matter thin, or cut it, and divide it into sundry parts; of which sort are they of the second degree hot, to the third degree; as Dill, Pennerial, Savery, Organ, Thime, Marjoram, Saint-Johns wort, Wormwood, *&c.* Now if the humour prepared be to be avoided by place medicine, then Salt, Salt-water, Lye, Ashes, Allom, and Lime, take place; and if more vehemency be needful, Calamint, wild Cresses, Treacle, Mustard, Garden Cresses, Mustard-seed, Nettles, Dragons, all the Spurges are to numbred among the best; and if these serve not, the root of Crowfoot will make the supply. If the humour cannot be voided conveniently, except it be altered into another matter, of which sort is pent blood out of the veins, then are ripening medicines first to be applied; as Butter, Wheat-flower, Sorel, Horsehoof, Lillies, Marsh-mallows, Onions roasted; which are all singular ripeners. If the matter be tough and clammy, the Scourers avoid that inconvenience: Endive, Succory, red Roses, Plantine, Housleek, Agrimony, Betony, Honey, Horehound, Wormwood, Baulm, Pimpernel, Water-

Watergermander, &c. Now if the matter which ſtoppeth be the ſtone, as in the Kidneys, or Bladder, then are theſe Medicines moſt convenient for that uſe: Grummel-ſeed, Goats-blood, the juyce of Mugwort, Seahulver-root, the ſtones found in the great Snails heads, Radiſh-roots, Saxifrage, &c. If any hard matter be in other parts, the ſoftners, and waſters, and diſſolvers are to be applied. Thus much touching the cure of Obſtructions and ſtrait Paſſages, which according to the variety of place where they light, cauſe ſundry Diſeaſes, or rather take to them ſundry names: As in the Brain, the Apoplexy; in the bladder of Gall, the yellow Jaundies; in the Spleen, the black; in the Sinnews of motion, the Palſie or trembling; in the Lungs, Aſthma, &c. Now if theſe Paſſages be too large, they are to be ſtopped and ſtraitned with cooling and drying medicines; of which ſort, in a manner, are all of ſharp and ſowre taſte: as Vine-leaves, the Brier and Bramble, Barberries, Medlers, and Services, Quinces, and ſuch as are of themſelves, or by mixture with liquor clammy; as Wheat-flower, Bean-flower, the white of an Egg, Plaiſter, waſhed Lime, Lithrge, and Ceruſe. Now moreover, becauſe in all good cure, not only the cauſe of the Diſeaſes is to be oppugned, but the part alſo to be ſtrengthned, which muſt needs, partly by the cauſe of the diſeaſe, and partly even by the conflict of the ſame cauſe with the medicine be feebled, that nothing be wanting unto us for the reſtoring of health, nature hath provided even ſpecial munition for every

every part of the body, that the whole furniture againſt all diſeaſes might be compleat: As for the Head, Anniſeeds, Folefoot, Betony, Calamint, Eyebright, Lavander, Bayes, Marjoram, Piony, Sage, Rue, or Herbgrace, Lettice, the Leaves and Flowers of Water-lilies, Roſes, Garden Nightſhade. For the Lungs, Calamint, Dragons, Licorice, Enula campana, Hyſſope, Linſeed, Horehound, the Lungs of a Fox, Scabious, Water Germander, Barley, garden Poppy, Violets, Horſehoof. For the Heart, Bugloſs, Borage, Saffron, Baulm, Bazil, Roſemary, Violets, the bone of a Stags heart, Roſes. For the Stomach, Wormwood, Mints, Betony, Baulm, Mint, Quinces, Medlers, Sorrel, Purſlane. For the Liver, Dartſpine, or Chamepits, Germander, Agrimony, Fenel, Endive, Succory, Liverwort, Barbaries. For the Spleen: Maidenhair, Sperage, Fingerfearn, Dodder, Dodder of Thime, Hops, the bark of the Aſh-tree. For the Kidneys, Seahulver, Grumel, Parſley, Kneholme, Saxifrage, Mallows, Plantine, Pellitory of the Wall. For the Womb, Mugwort, Penerial, Fetherfew, Savin, Warwort, Juniper. For the Joynts, Camomile, Saint-Johns wort, Organ, Rue, Mullen, Primroſe, and Cowſlips, the leſs Centaury, and Chamepitys.

Thus have I (gentle Reader) briefly run over the Diſeaſes cured by Medicine, having paſſed by thoſe which either riſe of theſe, as evil figure by immoderate exceſs, or defect of quantity, unequally increaſing or wanting, or number, evil ſituation for want of good couplance through

through distemper, and such like, as also the compound of those which require (only composition excepted) the same medicines. Whereby evidently mayest thou see the goodness of God towards thee, in so plentifully furnishing thine own soil with such variety of medicines, which if it yeld thee such plenty in this neglect, and loathing of our country remedies, what fruit were you to look for, if diligence and pains were used? Verily, right well might we both avoid the dangers before declared, ease our selves of immoderate charge, and have better assurance of our medicines than we have: yea, very well satisfy our daintiness, even with strange simples, or find out such as should not only in vertues match with the spices of *India*, (which is a plain case) as Rosemary matcheth Cinnamon; Basil, Cloves; Sage, the Nutmegs; Saffron, Ginger; Thime, Musk; Savery, the leaf called Malabathrum, but even in pleasantness of taste express the same. And as Avens doth most lively represent the taste of Cloves unto us, so likely is it, if search was made, and this enterprise of examining and trying our native simples taken in hand by men of wisdom and understanding, we should no more be destitute of spices, than *India* or *Arabia*, although neither Indish, nor Arabick: and as the small jags of the roots of Avens fail little from Cloves in taste, so might we as likely find that which were little inferiour to Cinnamon, Ginger, Nutmegs, and Mace; not only in likeness of working, but even

in similitude of nature : but I will refer this to that time, when either men shall be more careful for publick benefit than private gain, or sufficient allowance bestowed of such men as should spend their days only in searching out the vertues of natures, which at this time is greatly wanting, even as for all other professions of arts. Our English soil is greatly commended, as it justly deserveth, for temper of the air, and of such as have experience thereof, of strangers, and great masters of simples, for variety of excellent medicines carrieth great praise, who report they find such simples in the valleys and woods of our North parts, as they find in the tops of mountains in the South Countries. So that certain Gardens in *England*, especially in *London*, are able to afford great variety of medicines, even of forreign simples to all diseases : And if the Dittany of *Candy*, the Cyprus tree, the Nicotian out of *India*, Coloquintida, the Almond-tree, the Pomegranate-tree, will brook our soil, and flourish therein, as they do, we need not doubt, but certain and sufficient provision of all medicines, I mean all kinds, but not all of every kind, which were unnecessary,) neither can any Countrey challenge the same) might be made partly of a voluntary yeild of the same, partly by planting, and sowing with just temper of the mould, and situation of the Plant, out of our own Countrey, both with less charge, and less danger, for all diseases. Now if it be demanded, why then both the practice

is,

is, and hath been hitherto otherwise? I will only say thus much for answer, although much more might be said. The whole Art of Physick hath been taken, partly from the *Greeks*, and partly from the *Arabians*, and as the precepts of the Art, so likewise the means and instruments, wherewith for the most part the precepts of the same Art are executed, which hath bred this error in times past; now by a tradition received, that all duty of the Physician touching restoring health, is to be performed by the same remedies not in kind only, but even specially, with those which the *Grecian* and *Arabian* Masters used, who wrote not for us, but for their Greeks and Arabikes, tempering their medicines to their states, although their rules be as common as reason to all nations. *Galen* saith in his first Book of preserving health, he giveth the rules thereof no more to *Germanes*, than to Boars and Bears, but to the Grecians, which declareth they respected their own Nation, both in rule and medicine, whom also the *Arabians* in the same point followed. Now we receiving the same medicines with the rule, must needs fall into the absurdities aforesaid, much like to the evil Musician, which playeth only upon the instrument, whereon his Master taught him, which if he assay upon another, committeth divers discords among other evil graces in Musick. But the wise and learned Physitian, being furnished with

other Arts more general than his own, whereto natural Philosophy most highly approacheth, being a knowledg of all natural things, not of *Arabia*, or *India*, or *Greece*, but universally findeth in all countreys medicines for diseases, nature yielding sufficiency of contraries to all sorts of them, whereto the inhabitants are subject; at the least in all quarters, which rise not of a blind tradition, but from a certain knowledg of nature. This then I take to be the chief cause of this custom in using strange medicines, which ignorance of nature doth feed and nourish daily. I blame none, neither tax I any man, and I dare say, there is not a learned Physitian in this Land, who is not able to perform this point with English medicines, if they would take the matter in hand; whereto rather I exhort them, than instruct them, being a thing sufficiently known unto them. For it is not the Nutmeg, or the Mace that strengthneth the brain, and cureth cold diseases, and moist diseases thereof, but a drying and warming vertue, with a secret agreement which they have with the brain to preserve the same, which being found as sufficient in Sage, in Rosemary, in Betony, and such like, the Nutmeg, and the Mace, with such other spices for that turn may be discharged. The same may be said of all strange natures, which although we want, yet have we such as are sufficient to serve instead: for as every nation hath a peculiar condition of the same disease, so must the medicine also needs be of another sort; and as

as the medicine varieth, so why the matter of the same medicine should not also vary, I know not. The medicine varieth in respect of the complexion of the Patient, being other in one countrey, than in another, which medicines is, as it were, seated in nature, which hath many qualities besides that medicinable; which quality, if the medicine be good, must agree with the Patients complexion: if not, then hurteth it greatly. If it agreeth with the complexion of a Moor, an Indian, or Spaniard, then must it needs disagree with ours; which disagrement and want, if it be patched up unto us by correctors, yet declareth the patching, that the medicine is rather by force constrained, than naturally yieldeth it self to the remedy, and so of it self unmeet. Wherefore as well the matter thereof is to be changed, as the medicine it self. And if those corrections need also correction, what then? I will not say that all simples need their correctors, although it be avouched of some, and such as carry great authority for their skill in Physick. Thus have I (gentle Reader) for thy benefit I hope made a way to the greater use of our home medicines, wherein if I have said freely my mind against strange drugs, thou mayest understand that otherwise the way were stopped to our English medicines; and blame me not, if I say as much for ours, as the strangers say for theirs. And if as yet by custom it seem hard to alter the common course, let each Practicer look to that, I set no laws to any; only I crave liberty in this point, both pleasant and

profitable to English men. Wherein I have examples of excellent Philosophers and learned Physitians, neither broach I any idle conceits of my own. Of this mind is *Plinius Secundus*, *Fuchsins*, *Rulandus*, *Symphorianus*, *Campegius*, *Octavianus*, *Horatianus* Physitian to *Valentinian* the Emperour, that all Countreys have sufficient medicines for all diseases. I know much more might be said of this point, but this I thought sufficient.

The End.

The

The Sovereign Vertues of

Carduus Benedictus,

In English, *The Blessed Thistle:* which for the Operation and great Efficacy that God hath given unto it, may be rightly so named:

As also of the rare Vertues of

ANGELICA.

It is excellent for the Head, and the parts thereof.

THis Herb eaten, or the Powder or juyce of it drunk, keepeth a man from the Head-ache, and Megrum; it also driveth it away. Being taken in meat or drink, it is good against Dizziness, and the swimming giddiness of the Head. It comforteth the Brain, sharpneth the Wit, strengthneth the Memory; it is a singular remedy against Deafness: for it amendeth the thickness of the Hearing, and provokes Sleep. The juyce of it laid to the Eyes, quickneth the Sight: Also the water in the which the Powder, or Herb, dryed, is steeped, hath the same effect, if the eyes be washed there-

therewith. The Herb eaten, is good for the same purpose. The Water or juyce dropped into the eyes, cureth the redness, bloudshotten, and itching of them.

Some write, that it doth strengthen the Teeth, they being washed and rubbed with a cloth dipped in the water or juyce thereof. The pouder stancheth bloud, that floweth out of the Nose, being applyed to the place.

It Comforteth the Stomach.

The Broth of the Herb, otherwise called the decoction, drunk in wine, is good for an evil stomach; it helpeth a weak stomach, and causeth an appetite to meat. Also the wine wherein it hath been boiled, doth cleanse and mundify the infected stomack. The powder thereof eaten with Honey, or drunk in Wine, doth ripe and digest cold Phlegm, purgeth and bringeth up that which is in the breast, scoureth the same of gross humours, and causeth to breath more easily. The Herb chewed in the mouth, healeth the stench of the breath.

It helpeth the Heart.

The Powder being taken before a man is infected, preserveth him from the Pestilence. And a dram of it, or a walnut-shell full, taken immediately after a man feeleth himself infected, expelleth the venom of the Pestilent infection from the heart: so that if a man sweat afterward, he may

may be preserved. The same effect hath the herb boiled in wine, or in the urine of a healthful manchild, drunk; I mean the decoction or liquor, from the which the herb is strained, after that it hath been boiled therein.

The leaves, powder, juice, or water of the herb drunk, the patient well covered with clothes, sweating three hours, expelleth poison taken in at the mouth, and other corruption or infection that may hurt and annoy the Heart.

It helpeth the Liver, Lungs, and other parts of the body.

This herb boiled in wine, and drunk hot about a quarter of an hour before the fit, and the patient afterward well covered in the bed, driveth away the Ague. The powder and water of this herb drunk with wine, hath the same effect. The juice drunk with wine, is good against shortness of breath, and the diseases of the Lungs. It strengtheneth the members, and is good against the ache of the body. This herb boiled in the urine of a healthful manchild, and drunk, doth help the Dropsie, breaketh all Apostumes, mastereth the Falling-sickness. The powder eaten or drunk, helpeth against the stitches in the side. It is also good for them that begin to have the Consumption, called the Ptisick. The herb eaten, doth strengthen the trembling and Palsie members. The powder ministred in a Glyster, helpeth the Cholick, and other diseases of the guts.

guts. The water drunk, hath the ſame effect. The juice drunk with wine, or the herb boiled in wine, and drunk hot, breaketh the ſtone, and driveth out gravel; being ſodden in water, and the patient ſitting over it, ſo that the hot vapour may come unto the diſeaſed place, it helpeth againſt the ſame infirmity. After the ſame manner being uſed, it is good againſt the Greenſickneſs. Alſo it healeth the griping pains of the belly; it openeth the ſtopping of the members, pierceth and cauſeth urine. The leaves boiled in wine, and drunk as is aforeſaid, provoke ſweats, conſumes the evil blood, and ingenders good. Alſo the wine or water, in the which this herb is boiled, being drunk, conſumeth the evil humours, and preſerveth the good. It is excellent for one that is bruiſed with a fall, or otherwiſe. The leaves, juice, broth, powder, and water of the herb, is very good to heal the canker, and old rotten feſtered ſores. The leaves bruiſed or pounded, and laid to, are good againſt burnings, hot ſwellings, carbuncles, and ſores that are hard to be cured, eſpecially for them of the peſtilence; and alſo they are good to heal the bitings of venemous worms, and ſerpents, or creeping beaſts. Finally, the doun coming of the flowers thereof, when the ſeed is ripe, doth heal cuts and new wounds without pain.

Thus much of *Carduus Benedictus*, gathered out of the Herbals of divers learned men, which although it may be ſufficient, yet I have thought good here to ſet down that which two painful and skilful Phyſicians, *Matthiolus* and *Fuchſius*, have

have written hereof in *Latin*; whose words, as perhaps they may bring some credit to that which is already written; so in them something more may be learned, or at the least something is uttered for the better understanding of that aforesaid. Their words in *English* are as followeth:

Carduus Benedictus is a plant of great vertue, especially against the pestilence, and also against deadly poisons, as well taken inwardly, as laid outwardly to the stingings and bitings of venemous Beasts. They are healed with this herb that are sick of a Quarten, or other Agues that come with a cold, and that by the drinking of the decoction, or stilled water, or a dram of the powder. In like manner being drunk, it helpeth infants that are troubled with the falling-sickness. The decoction taken in wine, doth mitigate the pain of the guts, and reins, and other griefs of the belly; it provoketh sweat, it killeth the worms, and is good against other diseases of the womb. The herb it self as well green as dried, both drunk, and laid outwardly to the grief, doth heal ulcers. On such extraordinary occasions it is mingled with the drink made of *Guiacum*, wine and water, for the *Faench* Pox. Thus much *Matthiolus*.

Learned writers affirm, that it taketh away the stoppings of the inward bowels; it provoketh urine, breaketh the stone, and helpeth them that are stung of venemous beasts. They say also, that they are not to be infected that take it in their meat or drink, before they come into the evil

evil air, that it helpeth them much that are already infected. Moreover, most agree, that it is a remedy against the bitings of Serpents. Finally, to conclude, late writers say, that it cureth the pains of the head, taketh away giddiness, recovereth the memory, being taken in meat or drink. Also it helpeth festering sores, especially of the Paps and Teats, if the powder thereof be laid upon it. Thus much *Fuchsius.*

By this we may in part understand, with how great vertue God hath indued and (as I may say) blessed this herb. To sum up all, it helpeth the body inwardly and outwardly; it strengthens almost all the principal members of the body; as the brain, the heart, the stomach, the liver, lungs, and kidneys. I may say it is a preservative against all diseases; for it provoketh sweat, by which the body is purged of much corruption which breedeth disease. It expelleth the venom of infection; it consumes ill blood, and all naughty humours, whereof diseases are ingendred. Therefore giving God thanks for his goodness, which hath given us this herb, and all other things for the benefit of our health; it will in the next place be convenient to consider how to make use of it in the application.

How Carduus Benedictus *may be taken.*

It is to be observed, that we may use this herb, and enjoy the vertues thereof four ways. First, in the green leaf. Secondly, in the powder. Thirdly, in the juice. And fourthly, in the distillation.

The

The green leaf may be taken with bread and butter, as we use to take Sage and Parsley in a morning to breakfast. And if it be too bitter, it may be taken with honey instead of butter. It may be taken in pottage boiled among other herbs: and being shred small, it may be drunk with Ale, Beer, or Wine. It is sometimes given in Beer with *aqua composita*, and that without harm, when the stomach of the patient is weak, and he not troubled with any hot disease. The juice of it is either outwardly applied; the leaf, powder, and water of it, is received in the mouth.

It may be taken in Pottage also in the green leaf, or with Wine; which if it be burned and drunk hot it is the better. If you please, you may boil it with Wine, and honey or sugar to make it sweet, and then drink it very warm.

The powder may be taken with honey upon a knives point, or with bread and honey if you please: or else it may be drunk with Ale, Beer, or Wine. The distilled water may be drunk by it self alone, or else with white Wine before meat, or with Sack after meat, especially if the stomach be weak and cold.

The liquor or broth in the which this herb is boiled, may be made thus. Take a quart of running water, seeth it and scum it, then put into it a good handful of the herb, and let it boil until the better part of the liquor be consumed: then drink it with wine, or if you think fit with honey or sugar, to make it more pleasant in the taste. Or else make a Potion thus: Take a good handful of the leaves, with a handful

of Raisins of the Sun, washed and stoned, and some Sugarcandy, and Licorice sliced small; boil them alltogether in a quart of Water, Ale, or Wine: If it be too bitter, it may be made sweet as aforesaid.

It is also to be observed, that the Powder and Water of the Herb is most to be regarded, and specially the water: For they may be long preserved, so that one may have them always in a readiness to use, as need shall require, when as the juice cannot be had, nor the green leaf. And the Water (which only is void of bitterness) may be drunk by it self alone: for the stomach and taste will bear it, and like of it as well as of Rose-water. Notwithstanding, if the seed be sown as soon as it is ripe, one may have the Herb both winter and summer, from the time that it beginneth to grow, until the seed wax ripe again. Therefore I counsel all them that have Gardens, to nourish it, that they may have it always for their own use, and the use of their Neighbours that stand in need of it.

Of the time and quantity to be observed in taking of Carduus Benedictus.

Here (perhaps) some will ask a question of the time, and quantity, which things are to be considered in taking of medicines. As touching the time, if it be taken for a preservative, it is good to take in the morning, or in the evening, before one goes to bed, because that is a con-

convenient time to sweat, for one that feeleth not himself greatly diseased. But if a man take it to expel any ill humours, it is good to take it whensoever any grief is felt in the body, immediately to go to bed and sweat.

As touching the quantity, one needs not be so careful in taking this Herb, as in taking those medicines that do purge vehemently by egestion (as some term it) or by vomit. For in taking them, if great discretion be not used, in considering the time, the quantity, and the state of a mans body, they may cause present death; or otherwise they may much weaken the patient.

This I counsel all that use it, that when they, or any of theirs, are diseased, they defer not the time, but take it presently, as soon as it may be had; and that they do not think it sufficient to take it once, but that they take it three or four times at least.

Of the Sovereign Vertues of ANGELICA.

NOw I have written what is sufficient of *Carduus Benedictus*, I will add unto it another Herb much like it in the vertue, called *Angelica*, that if the one be wanting, the other may be taken. As touching the name, the latest writers in my judgment

judgment, must to be credited in this matter, who find no other name for it, neither in English nor in Latine. Howsoever, I know that some, much to be commended for their learning, and also for the publishing of the same, to the benefit of their countrey, have given it other names, but I think erroneously. If we English is it as the Latine word soundeth, we may call it *Herb Angel*, or, *The Angelical* or *Angel-like Herb.* On what occasion this excellent name was first given unto it, I know not; unless it were for the excellent Vertues thereof, or for that God made it known to man, by the ministry of an Angel. I suppose the former cause rather to be true: howsoever, as I am not able to prove the other, so I think no man can give any good reason to the contrary. For this we know, that God hath made his Angels ministring Spirits, to serve us, for the safeguard of our souls, and also of our bodies. But upon what occasion soever the name was given, it is so excellent, and so are the properties.

Angelica is hot, and dry, at lest in the third degree, All the later Writers agree upon this, and experience proveth the same, that it is good against Poison, pestilent Airs, and the Pestilence it self. The Practicioners of *Germandy* write thus of it: If any man be suddenly taken either with the Pestilence, or with any Pestilent Ague, with too much sweating, let him drink of the powder of the root half a dram, mingled with a dram of Treacle, in three or four spoonfuls of the water of *Angelica*, distilled from the roots,

and

and after his going to bed, covering himself well, let him fast (at the least) three hours after: which if he do, he will begin to sweat, and by the help of God, he shall be cured of his disease. For lack of Treacle one may take a whole dram of the Root of *Angelica* in powder, with so much of the distilled Water as aforesaid, it will have the same effect.

The Root of *Angelica* well steeped in Vinegar, and smelt to in time of the Pestilence; and the same Vinegar being sometime drunk fasting, preserveth from infection. But in my judgment, it is better to take an Orenge or Lemon, cut off the top, pick out the meat, prick it full of small holes, put into it a piece of spunge, or fine linnen cloth, dipped in the aforesaid Vinegar, and smell unto it.

The water distilled out of the roots of *Angelica*, or the powder of the same, is good against gnawing and pains of the belly occasioned with cold, if the body be not bound withall. It is good against all inward diseases; as the Pleurisie, in the beginning, before the heat of the inflammation be come into the body: for that it dissolveth and scattereth abroad such humors as use to cause the Pleurisie. Moreover, it is good for the diseases of the Lungs, if they come of a cold cause: and for the Strangury, if from a cold cause, or of a stopping. It is good for a woman that is in travel. It expelleth wind that is in the body, and easeth the pain that cometh from the same. The root may be sod in wine or water, as the nature of the sick requireth. The juice of the root put in-

to an hallow tooth, taketh away the ache; the same effect hath the distilled water being put in at the ear.

The juice and water of *Angelica*, quickens the eye sight, and breaks the little films that cover the eyes, causing darkness of the sight. Of the roots of *Angelica* and Pitch, may be made a good Emplaister against the bitings of mad beasts. The water, the juyce, or the powder of this root, sprinkled upon the diseased place, is a very good remedy against old, and deep sores. For they do scour and cleanse them, and cover the bones with flesh. The water of the same, in a cold cause, is good to be laid on places diseased with the Gout and Sciatica. For it stancheth the pain, and melteth away the tough humors that are gathered together. The seed is of like vertue with the root. The wild *Angelica*, that groweth here in the low woods, and by the water-side, is not of such vertue as the other is; howbeit the Chyrurgeons use to seeth the root of it in Wine, to heal green wounds. These properties I have gathered out of Germane Writers. I have not as yet proved them all my self, but divers of them I have proved, and have found them to be true. I have set down the pill of an Orange, or Lemmon; the meat whereof is also commended by Physicians, to be both a preservative good against poison, and the infection of the Pestilence.

Late Writers affirm, that the roots of *Angelica* are opposite to all poison and infection. If any be infected with the plague, or poisoned, they

they give him immediately to drink a dram of the powder of this root with Wine in the winter; and in summer with distilled water of *Carduus Benedictus*; then get him to bed, and cover him until he have sweat soundly. The same root being taken fasting in the morning, or but held in the mouth, doth keep, and preserve the body from the evil of the air. The leaves of *Angelica* pounded with the leaves of Rue and Honey, are very good to be laid to the bitings of mad dogs, presently taken after the hurt, the Wine being drunk, wherein the root, or leaves of *Angelica* hath been boiled.

To conclude, I have thought good to write of these Herbs *Carduus Benedictus*, and *Angelica*, either because they are not known to many; or else that Artists would have their secret vertues concealed. But I do not think it fit, that any thing should be secret, which may be profitable for my Countrey. For God hath not made any thing for the use of a few, but for the commodity of all men. And we that are the children of God ought to frame our selves so, that we may be like affectioned unto our Father, who is beneficial to all men; who hath made his sun to shine, and his rain to rain upon the wicked as well as upon the good; that is to say, who feedeth all both good and bad; by heat and moisture, which proceed from the Sun, and the Rain, all things grow upon the earth, whereby our lives are maintained

tained. I conclude, that forasmuch as Almighty God is good unto all men, we ought to be like minded, and not to keep secret, nor to hide any thing that may profit one another. I wish all men rightly to use the good creatures of God, and to give him hearty thanks for all his benefits.

Fragmenta

Fragmenta Aurea.

The first Golden

CENTURY

OF

Chymical and Physical Judicial

APHORISMES,

AND

Admirable Secrets.

BY

Nich. Culpeper, Gent. late Student in Physick and Astrology.

LONDON,
Printed in the Year 1677.

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1.

THe Hoofs of the forefeet of a Cow dried and taken any way, increase milk in Nurses: the smoke of them being burnt drives away Mice. *Mizaldus.*

2.

If you fry Earth-worms in Goose-grease, and drop a drop or two of the Grease warm (being strained) in your ear, helps the pains thereof. I suppose you had best first slit them, and wash them in white wine.

3.

The water wherein Smiths quench their Iron being *Benevinius.*

being drunk, helps the Spleen. So doth eating Capers.

4.

Unslaked Lime beaten into powder, and mixed with black Sope, takes away a Win, being anointed with it.

5.

Mizaldus. If any Wood or Iron be gotten into the flesh, and you cannot get it out, dip a tent in the juyce of Valerian, and put it into the wound, if the wound be big enough; also stamp some of the herb, and bind it to the wound with a cloth, it will not only draw out the thorn or iron, but also speedily heal the wound.

6.

To rub the Teeth and Gums every morning, and after meat too, if you please, with Salt, is the best way under the Sun to preserve the teeth sound and clean from rotting and aking.

7.

Minus. An excellent cure for the Gout, is to take a young Puppy, all of one colour, if you can get such a one, and cut him in two pieces through the back alive, and lay one side hot to the grieved place, the inner side I mean.

8.

Strong Ale sod till it be thick, is an excellent salve for old aches, and also for sores.

9.

If any suspect he hath gotten the Pleurisie,

risie, let him hold his breath as long as he can, and if he can let it go without coughing, he hath not the Pleurisie, otherwise he hath.

10.

The Coles of a Birch-tree beaten into powder, and put into any wound or sore, heals it not only perfectly, but also speedily.

11.

A fleaed Mouse dried, and beaten into powder, and given at a time, helps such as cannot hold their water, or that have a Diabetes, if you do the like three days together.

12.

Betony, Penerial, or sweet Bazil, in powder given to a Woman in travel, hasteneth her delivery. I suppose it would be very requisite, the time of gathering of them were observed. *Mizaldus.*

13.

If a piece of fine Gold, *viz.* Angel-gold, (or for want of it Leaf-gold, but then you need not take it out again) be put into the juyce of Lemmons, and after twenty four hours taken out again: a little *Angelica* root in powder put into the juyce, and drunk up by such as have the Plague, cures to admiration. *Columella.* *Mizaldus.*

I suppose if the time of gathering the *Angelica* were observed (for it is an herb of *Sol*) it would be far more effectual, as also the time of putting in the Gold.

14. A

14.

A little Bay-salt dried, and beaten to powder and mixed with the yolk of an Egg, and applied to a Felon,(called in *Sussex* an Andicom)doth not only speedily cure it, but also draws away the pain and swelling from the parts adjacent, which is usual to such infirmities.

15.

Bay-salt finely powdered, and mixed with Fasting-spittle, and applied Plaister-wise to any place where superfluous hair grows,doth take it away: The like effect hath Pigeons dung applied in like manner.

16.

Mizaldus. Bleeding at the nose will be speedily stopped,if you write in the Patients forehead with his own blood,these words,*Consummatum est.*

17.

Mizaldus. The powder of the tooth of a Bore, mixed with new oyl of Linseed, for that which is stale stinketh) doth presently cure theSquinancy,if the grieved place be but touched with it with a feather.

18.

The coles of a burnt Vine, in powder mixed with Honey,doth make the teeth which are rubbed with it,as white as Ivory.

19.

Strong *Aqua vitæ* mixed so full of Sugar, as that you may eat it with a knives point, taken last at night, cures hoarseness in a short time;

ah

an ounce of *Aqua vitæ* will serve at one time.

20.

The dross which is left in pressing out Linseed oyl, being laid in steep in running water, and the hands washed with it, makes them of a delicate colour; and if you will take the pains to bathe your body now and then with it, it will beautifie your skin. *Mizaldus.*

21.

The blood of a white Hen smeered all over a face that is full of freckles, and let alone till it be dry, and then wiped off, clean taketh away the freckles and spots. *Mizaldus.*

22.

Cantharides wrapped in a Spiders web, and hanged over one that hath a quartane Ague, perfectly cures him. *Mizaldus.*

23.

Also for any Ague, just when the fit comes upon you, take half a pint of Sack, and boil it to a quarter of a pint, with a little Garlick sliced thin in it, and drink it as warm as you can, it will suddenly cure you to admiration.

24.

The decoction of Hollihock mixed with a little honey and butter, doth (being drunk warm) wonderfully ease the Chollick.

25.

A Plaister made of young Swallows, being burnt, nest and all, doth (being applied to the throat) ease the Squinancy, and swelling of the throat,

throat; you may take it into a Plaister with oil and wax.

26.

If you use (when you go to bed) to rub your finger between your toes, and then smell to them, you shall find it an excellent prevention, both of Cramps and Palsies.

27.

The little bone of the knee-joynt of a Hares hinder leg, doth presently help the Cramp, if you do but touch the grieved place with it.

28.

A little piece of the tongue of a Fox (moistened, and made soft in vinegar, if it be too dry) applied to the place, draws out a thorn, or any thing else that is gotten deep into the flesh.

29.

Mizaldus. The three-corner'd stone which is to be found in the hinder part of the head of a Carp near the neck, being beaten to powder, and a little of it snuffed up into the nose doth instantly stay the bleeding of it.

30.

Mizaldus. The head of a Cat that is all black burned in a new pot or crucible, and made into fine ashes, and a little of it blown with a quil into an eye that hath a web or pearl growing before it, three times a day, is a most sovereign remedy.

If in the cure the Patient feel any burning in his eye, then take three or four Oaken leaves, and moisten them in water, and lay them to the eye,

eye, and when they have layen awhile turn them. *Mizaldus* affirms this hath cured such as have been blind a whole year.

31.

Snails either with shells or without, being beat with runnet, and applied Plaister-wise, will draw out any thorn, or any thing else that is gotten never so deep in the flesh. *Hollerius.*

Also applied to the Navel of one that hath the Dropsie, it draweth out all the waters; but it must not be removed till it either drop off of it self, or have drawn out all the water.

32.

The roots of Henbane being stamped, warmed, and applied to the place, cures the Gout, both in the feet and knees; the reason is, because it is an Herb of *Jupiter*, who Signs *Sagitarius* and *Pisces* rules the Knees and Feet. *Mizaldus. Albertus magnus.*

33.

Take nine red Snails, and put them between two tile-stones so as they slide not away, then dry them in an oven, and give one (beaten into powder) of them every morning fasting, in white wine, to one that is bursten, and let him fast an hour after: and if that cure him not, give him nine more.

34.

Knotgrass is an herb of the Sun, and cures diseases of the heart and back, stone-cholick, burstness, and resisteth the pestilence. *Mizaldus.*

35. The

35.

The paring of an Apple cut somewhat thick, and the inside laid to eyes troubled with a hot Rheum, and bound on at night when they go to bed, gives speedy help, contrary to expectation.

36.

They say Piece-grease, (such as is fried out of Shoe-makers Leather) is an excellent remedy for the Gout.

37.

Shell-snails dried in an oven, and a drachm of the powder of them taken at a time, doth in nine or ten days cure the black Jaundies.

It must be taken in Ale in the morning fasting.

38.

Butter, *Aqua vitæ*, and Beasts Gall, of each a like quantity mixed together, cures any Ache or Stitch, being anointed with it every morning and evening.

39.

Galen. *Gesner.* The powder of mans bones cures the Falling-sickness, according to *Galen*; but *Gesner* avoucheth he hath done it often with the * Scull of a man not buried, which is the most probable, although the other may be true.

* *Cranium humanum.*

40.

The powder of Stone-pitch given in small Beer two or three mornings together, is a notable remedy for such as are bruised, and cheap enough too.

41. The

41.

The root of Vervine hanged about the neck of one that hath the Kings-evil, gives a strange and unhoped for cure.

The reason of it is, because Vervine is the herb of *Venus*, and *Taurus* is her house. For the time of gathering this, and other Herbs, I refer you to other Treatises, where the matter is particularly handled.

42.

The tender horns of Bucks, whilest they be covered with a thin hairy skin, being sliced, and put into a new pot well covered, and so dryed in an oven, that they may be beaten into powder, and some of it given in wine, with pepper and myrrh, gives speedy ease for the Chollick. *Cribonius largus.*

43.

Pains of the Bladder and Cods, as also the Chollick, will be cured if you apply to it once or twice Pellitory of the wall bruised.

44.

A Hedge-sparrow is of a notable vertue, for the guts detracted, and the feathers taken off, and so either kept in Salt, or converted into Mummy and eaten, (the Birds I mean, not the guts nor feathers) it will break the stone, either in the Reins or Bladder, and bring it forth. *Ætius, Egeneta, Mizaldus,* and Experience.

45.

The Roots of white Lillies boiled in water, and the Face washed with the water, takes away the redness thereof.

46. A

46.

Mizaldus. Galen. A green jasper hung about the neck of one that hath a weak stomach, so that it touch the skin near the region of the mouth of the stomach, doth wonderfully strengthen it.

47.

If you stamp Hariff a little, and lay it in soak in spring-water four and twenty hours, and then wash any scald or scabby place with it, quickly heals it.

48.

If you boil Parsley and Time well in white wine, and in a draught of it put a spoonful of white Sope (I suppose Castle sope) scraped small, and this being drunk up, causeth one speedily to make water; and is a precious medicine for the Stone.

49.

Arnoldus. *Carduus Benedictus* stamped and boiled with Barrows-grease, Wine and Wheat-flower, to an Ointment, this is so sovereign that it cures all Ulcers, Fistula's, and Sores, yea, though the very Bones be bare.

50.

Mizaldus. A handful of Mugwort stamped and boiled in sweet Sallet-oyl, till the juyce be consumed, makes an oyl which gives speedy ease to the Gout.

51.

Mizaldus. If your nose bleed on the right side, crush the little finger of the right hand; if on the left side, of the left hand, and it will cease.

52. If

52.

If you give ten grains of red Coral in powder to a Child in Breast-Milk for the first sustenance it takes, and it will never be troubled with the Falling-sickness. It seems by this, it mightily strengthens the Brain. *Arnoldus de villâ novâ.*

53.

There is an Herb called Speregrass, stamp it, and fill a Walnut-shell full of it, and apply it to the place pained with the Gout, bind it on, and within six or eight hours it will draw a Blister, which cut, and let out the water, and keep a Cole-wort-leaf to it, till the Malady be remedied; this hath been known to cure such as have been troubled with this disease twenty years. *Cupton.*

54.

Boyl the Lees of Oyl till half be consumed, with which anoint the bottom-corners and feet of a Chest or Press you put clothes in, and no Moths will trouble them; but you had best let it be dry before you put your clothes in. *C. Varro. Cato.*

55.

Take a handful of green Rue, gathered in the hour of *Sol*, he being strong, ten Figs, as many Walnuts, an ounce of Juniper-berries; beat all these well together with a little Bay-salt, and take the quantity of a Hazel-nut every morning; it defends the body from Pestilence, Poison, or any Sickness, even to extream old age. *Mithridates* was the Au- *Mithridates.*

thour of it, and therefore let him have the credit of it: besides with this only, and the blessing of God upon it, have I cured such of the Ptysick, or consumption of the Lungs, that have been so weak, they could not walk about a chamber without leading.

56.

Some men are so gross and fat, that they can hardly walk or do any business; let such eat three or four cloves of Garlick every morning with Bread and Butter, and fast two hours after it, and let their drink be water wherein Fennel hath been boiled, it will in a very small time ease them.

57.

That which is shorn from Scarlet, being well died, and dried in an oven, or otherwise, that it may be beaten into powder, and half a spoonful of the powder given at a time in red wine, will quickly cure the Bloody-Flux.

58.

Simeon Sethi. If you anoint your temples where the Arteries pass, once a month with the gall of a Partridge, it mightily strengthens the memory.

59.

Rhazis. Albertus. A Saphire tyed about the neck, so as it touch the Region of the heart, preserves the bearer from poison, and the plague, and abateth the heat in Feavers and Agues.

60.

The soles of the Feet rubbed with good Mustard, helps forgetfulness, and quickens the motion.

A

A man might draw from hence, that forgetful persons are usually dull.

61.

Seeth Ivy-berries in Vinegar, and sup your mouth full of it as hot as you can; and when it is cold spit it out again, and take another sup, and do likewise; a few such sups will cure the pain of the teeth.

62.

Also if you put a little Spirit of Vitriol into the pained tooth. Which you may get done by a little Lint tyed to the top of a Bodkin, or Wire, it works the same effect; but be sure you take not the Oyl of Vitriol instead of Spirit: For if you do, you will make foul work.

63.

Aqua Composita mixed with a like quantity of Oyl of Roses, helps lame joints; but let them be well rubbed before with warm clothes, and then anointed with it.

64.

The like effect hath Harts-horn boiled to a jelly in Sack.

65.

Take of Cinnamon three drams, Mastick and Pomegranate-rines, of each one dram, Galangal, half a dram; make all these, being in fine powder, into an Electury with clarified honey, and taking the quantity of a Hazel-nut of it every morning fasting, doth not only cause a good stomach, but also good digestion, and resisteth the breeding of ill humors, thereby

preserving the body in health, and the mind in vigour.

66.

Cinkfoil is an Herb of *Jupiter*, it strengtheneth the Liver, and cures, being given in powder, all Agues.

I do not intend to treat here of the time of gathering Herbs, but reserve that to a Treatise by it self. Together with the nature, called the Compleat Herbarist.

67.

Mizaldus. Whosoever anoints any part of his body with the grease of a Wolf, shall not be hurt by cold on that part.

68.

Tortula Gilbertus. Vervine stamped, and strained in Wine, gives speedy deliverance to a woman in travel, if she drinks it.

69.

The like effects hath sweet Bazil in Powder, and also Cinnamon.

70.

Take nine Hog-lice, commonly called Wood-lice, stamp them with a little juyce of Betony, strain it, and drink it warm in the morning, the doing so three mornings together, cures the web in the eye.

71.

Jews-ears, (a thing that grows upon Elder-trees) being either steeped or boiled in Ale, helps sore throats, if you drink the Ale.

72.

The middle rinde of a Cherry-tree stamped and

and strained, and the juyce mixed with a little white Wine, and warmed, and drunk, breaks the Stone, and avoids the gravel.

73.

The like effect hath the Gum of a Cherry-tree mixed in like manner, as also the juyce of Cammomile.

74.

Cut a Frog through the midst of the back with a knife, and take out the Liver, which wrap in a Colewort-leaf, and burn it in a new Crucible well stopped; The ashes given to one that hath the Falling-sickness, cures them: If once do not do the deed, use it oftner. *Petrus Hispanus.*

75.

Let one that bleeds at the Nose, chew the root of a Nettle in his mouth, but swallow it not down, and the blood will stop. *Petrus Hispanus.*

76.

Caraway Confects once dipt in Sugar, being eaten half a spoonful after meat, and a spoonful in the morning fasting, do not only help those that are troubled with wind, but also causeth good digestion; the better you chew them the better it is.

77.

The Juyce of Arsesmart mingled with half the quantity of *Aqua vitæ* takes away Aches, being anointed with it.

78.

Seeth a handful of Holly-berries in a pint of Ale, till half the Ale be consumed, then

strain it, and put a piece of butter to it, take five or six spoonfuls of it at a time, it is an excellent remedy for the Stone.

79.

Mizaldus. Wallwort is an excellent remedy for the Gout, either applied outwardly in Oyls and Ointments, or inwardly in Syrups or Electuaries.

80.

Sallet-oyl, *Aqua vitæ*, Oyl of Exceter, and a Bullocks gall, of each a like quantity, mixed together, make an excellent Oyntment for lame limbs.

81.

Primrose leaves stamped, and laid to any part that bleedeth, stayeth the blood.

82.

Take black Sope, and mix it with almost as much beaten ginger, this by anointing with it, kills any Tetter, or Ring-worm, be it never so desperate.

83.

Dr. Owen. It is wonderful beneficial to lame members, to bathe them in the decoction of Rue and Rosemary, and then wrap them in a Lambs skin, the woolly side inmost.

84.

Take Oyl of Bayes, *Aqua vitæ*, juyce of Sage, Vinegar, Mustard, and Beasts Gall, of each a like quantity, put them into a bladder that is far too big to hold them; tye them up close, and then chafe them up and down with your hands an hour and half together; and then have you as good

good an Oyntment for the Gout, as the world can afford.

85.

The Juyces of Henbane, Lettice, Plantane, Poppy, Mandrake-leaves, Ivy, and Mulberry-leaves. Hemlock, Opium, Ivy-berries in powder, of each a like quantity, mix them well together; then put a Spunge into them, and let it drink them all up, dry the Spunge in the Sun, and when you would have any body sleep, lay the Spunge at his Nose, and he will quickly sleep; and when you would have him wake, dip another Spunge in Vinegar, and hold to his Nose, and he will as soon wake.

86.

Seeth Mallows, and red Nettles together, and let him that cannot go to stool, sit over it, when it is hot.

87.

The roots of red Nettles being drunk in powder, a spoonful at a time, breaks the Stone.

88.

A Comb made of the right Horn of a Ram, cures the Head-ache, if it lie on the right side of the head, being combed with it; of the left horn for the left side.

89.

Dip a silk-thread in the blood of a Mouse, and let the party swallow it down that is troubled with the Squinancy, pain, or swelling in the throat, and it will cure him.

90.

For a Pleurisie, or any other pain indeed in

Emp.Ben. Vict. any other part of the body, this do; Take of Dialthea two ounces, Oyl of sweet Almonds half an ounce, mix them together, and warm them, then anoint the grieved place with it; then take Cummin-seed finely powdered, and strow upon the anointed place, then heat a Cole-wort-leaf very hot upon coals, and wrap the place so used as before, binding it fast, and you shall soon see the most wonderful effects appear.

91.

Ant.Mu- Scabious in powder drunk (a drachm at a time) in small Ale every morning, cures Imposthumes.

92.

Peony is an Herb of the Sun, the root of it cures the Falling-sickness.

93.

The juyce of Ground-Ivy, snuffed up into the Nose, purgeth the head mightily, and takes away the pains thereof, though of never so long continuance.

94.

The Gall of an Oxe, and so much flower of Lupines as will thicken it into a Plaister, kills the Worms.

95.

emnius. If red hot Gold be quenched in Wine, and the wine drunk, it chears the vitals, cures the plague; outwardly used it takes away spots and Leprosie. A costly Medicine.

96.

Mizaldus. The water that drops out of a Vine, being drunk

drunk with white wine, breaks and expells the ſtone in the Reins.

97.

Pigeons dung ſtamped with vinegar, and ap- *Macer.*
plied plaiſter-wiſe to the Navel, ſtoppeth preſently all Fluxes of the belly.

98.

Carduus Benedictus ſeeds ſtamped and taken, eaſeth pains, aches, and ſtitches in the ſide; as alſo gripings of the belly and guts.

99.

If any be troubled with Stomach Worms, let him hold a piece of an honey-comb in his mouth, and the Worms will come out to the honey.

100.

Syrup of Borage and Buggloſs reſiſt Melancholly, and cauſe light hearts, taking away grief and paſſions thereof.

Fragmenta

Fragmenta Aurea.

The second Golden Century of

Chymical and Physical Judicial Aphorismes, and admirable Secrets.

1.

Mizaldus. THe Roots of Sorrel hung about their necks that have the Swine Pocks, doth wonderfully help them.

2.

Briony Roots boiled in water, and the water drunk, helps the Dropsie.

3.

Eyebright is an herb of the Sun, and is a wonderful strengthner of the eyes used any way, either outwardly or inwardly, both the leaves, stalks, and flowers; for it is an herb appropriated to them,

4. You

4.

You may easily know whether a Dropsie be hot or cold, thus: If it begin below and swell upwards it is hot, because the nature of heat is to ascend: but if it swell downwards, it is cold, because the nature of cold is to descend.

5.

Dry a bullocks, sheeps, or goats Bladder, and beat it into powder, and give a dram of it in water, vinegar, or any convenient liquor, to such as cannot hold their water, or use to piss in bed, and it will help them: give it at night or morning, according as you see cause. *Galen.*

6.

Rub a green Marigold leaf between your fingers, and put it up into your nose, and it will draw away abundance of humors, and help Rheum annoying the head.

7.

The Roots of Elder-trees sod in water, and the decoction drunk for common drink cures the Dropsie.

8.

Garlike and Housleek, of each a like quantity, stamped and applied plaister-wise to the place, will help the Gout be it hot or cold.

9.

White wine, wherein the ends of a pair of tongues have been quenched (being before red hot) six or seven times, being drunk, divers times, doth help such as have grieved, swelled, or diseased Spleens. *Benevinus.*

10. It

10.

Mizaldus. It is a sign of health in a sickness when the Cods begin to itch; but take heed then of Venerious acts, lest you pay for your pleasure.

11.

The decoction of Walwort, either in wine or water, doth admirably (by being drunk) cure the Dropsie.

12.

Arnoldus de villa nova. Coriander-seed being beaten into powder, and mixed with Honey, and applied Plaister-wise either to Carbuncles or Sores, helps them.

13.

Mizaldus. The Berries of winter Cherries stamped and the juyce pressed out and dryed, helps both the Stone and Dropsie.

14.

Elder-leaves made hot between two Tile-stones, and applied to the Forehead and Temples, ease the pains of the Head.

15.

Take the buds, leaves, or inner-rind of an Elder-tree, beat it, and drop a drop or two of the juice thereof into the Ear; it cures not only Imposthumes there, but also Deafness.

16.

Mizaldus. The Brain of a Weazel dried and drunk in Vinegar, cures the Falling-sickness.

17.

Many men are troubled with watry Stomachs, much thin fresh water coming out of their mouths towards morning; it usually comes with

with a proneneſs to vomit;(the vulgar call it,water-ſprings) for ſuch,or any other Rheum whatſoever that moleſteth your body, take this moſt excellent,though cheap Medicine.

Take a little ſtick and tye ſome old Oken-leaves about the end of it, and cut them pretty round; then put them into your mouth as far as you can well ſuffer them, and hold the ſtick faſt between your teeth, and abundance of Rheum will come out of your mouth, hold your mouth over a porringer, and you may ſee how much. Then waſh the leaves in water and put them in your mouth again: do ſo as often as you think fit. If you do ſo before meat it will help your digeſtion.

18.

Earth-worms ſlit, and waſhed well in white wine, and dried and beaten into powder, and a ſpoonful taken of them in any liquor in the morning faſting, in a little time cureth the black Jaundies.

19.

Olibanum mixed with as much Barows-greaſe (beat the Olibanum firſt into powder) and boiled together, make an Ointment which will kill the Lice in Childrens heads; and ſuch as are ſubject to breed them, will never breed them after. A medicine cheap,ſafe and ſure,which breeds no annoyance to the brain.

20.

Tormentil boiled in wine, and the wine drunk for ordinary drink, and the Herb it ſelf that was boiled,being appliedPlaiſter-wiſe to the eyes *Petrus Hiſp.*

at

at night, helpeth such as are so blind they cannot see at all.

21.

Andr. Mathiolus. Briony roots boiled in white Wine, and a draught of the Wine drunk every night going to bed, helps such as have the fits of the Mother.

22.

The juyce of Coleworts snuffed up the nose, purgeth the head marvellously, and taketh away the pains thereof, though of never so long continuance.

23.

Mizaldus. The Gums of young children, being often rubbed with the brains of a Hare or Cunney, their teeth will cut easily.

24.

Pet. Hisp. Fine Aloes boiled well with the juyce of Coleworts, and made into Pills, a scruple being taken at a time at night going to bed, doth gallantly purge the head, and ease the pains thereof.

25.

Take a good handful of Arsesmart, wrap it up in a Bur-leaf, and take it up being so wrapped, first in cold ashes, then cover those cold ashes with hot embers, those hot embers with hot coles, and let it roast, and apply it being well roasted to the place grieved with the Gout, change it morning and evening, and in three days you shall see the most wonderful effects of it.

every other morning, about a fortnight or three weeks before her delivery, it will make her labour very easie. My Authour saith, she will bring forth her Child without any pain at all.

52.

Take of Yarrow and Plantain, of each a like quantity, beat them, and strain the juice of them into red Wine, a good draught of which being drunk morning and evening, will stop a bloody Flux.

53.

If a Woman desire to know whether she be with Child, or not, let her make water in a clean copper or brazen vessel at night when she goes to bed, and put a Nettle in it, if the Nettle have red spots in it next morning, she is with child, else not. *Mizaldus.*

54.

Oxen, Kine, Bullocks, or Horses, will not be troubled with any disease, if you hang a Harts-horn upon them. *Absertus.*

55.

Put two or three of the seeds of *Oculus Christi* into your eye, and within a while after you shall not feel them, whereby you will think they are not there, at last they will drop out of themselves compassed about with slimy filth, which doth hinder the sight. If you use this now and then, it will clear your eyes wonderfully.

56.

Warts rubbed with a piece of raw Beef, and

the beef buried in the ground, the warts will consume away, as the beef rots in the ground.

57.

Take the inner rinde of an Oak-tree, and boil it well in fair water, then bathe any sore with it, whether new or old, three or four times morning and evening, and then anoint it with fresh butter and flour of brimstone well mixed, and you shall see a speedy cure.

58.

Take a Bur-root, the bigger the better, and scrape it clean, then put it in a Pot of new Ale, and the Ale will boyl; let it stand twenty four hours close stopped, and then let one that hath the yellow Jaundies drink a good draught of it, and in doing so two or three mornings he will be cured.

59.

Let him that hath the Strangury drink a draught of small Ale, wherein the inner Rind of the young branches of a Hazel-tree hath been boiled, first in the morning, and last at night, and it will help him in few days.

60.

Lay a thin piece of raw beef to the forehead of them that have lost their voices, and remove it not all night, and in two or three nights it will help them.

61.

Take the bones of Horses, and wash them clean, then dry them in the sun, then break them, and boil them in a Caldron of water a long time, and save the fat which cometh from them, which

75.

Beat Bay-salt into powder by it self, and as much Cummin-seed by it self,and as much common Fennel-seed by it self, then mix them together with a little Red-rose Vinegar over a Chafing-dish of coles, and apply it hot upon a cloth to the nape of the neck near the head, the next night change it.

This is a most precious secret, for it cures the most inveterate head-ache, though of never so long continuance, or never so violent; besides it clears the eye-sight, and draws away the superfluous humors of the head.

76.

Sage either sod and taken inwardly, or beaten and applied Plaister-wise to the Matrix, draws forth both terms,and after-burthen. *Petrus Hisp.*

77.

Shave the crown of the head of one that is sick, and lay upon the shaved place Rue stamped with oyl of Roses, binding it on; and if the party sneeze within six hours after, he will live, else not.

I suppose this may be true in diseases of the head,and it may be cure them, if curable; and I very believe it is a notable remedy for mad folks.

78.

A spoonful of the powder of Nettle-seed mingled with good wine,and drunk at a time, aswageth the pains of the Matrix,the windiness of the same,as also the fits of the Mother.

79.

If a Hog-louse or Wood-louse be pricked with a needle, and any aking tooth presently touched with that needle, the pain will instantly cease.

80.

Africanus. The seeds of Docks tied to the left arm of a woman, helps barrenness.

81.

Goats-dung mingled with vinegar and bran, and applied plaisterwise to swelled breasts, gives speedy cure.

82.

Betony stamped, and applied to any wound in the head, draws out the broken bones, if there be any, and heals the wound.

83.

Mizaldus. The seeds that are found in the knobs of the lesser burs, being beaten into fine powder, and given in white Wine, purge stones and sand very effectually from the reins.

84.

If you seethe Mugwort in water, and apply it hot plaister-wise to the Navil and Thighs of a woman in travel, it bringeth away both birth, and after-birth; but then you must speedily take it away, lest you draw down Matrix and all.

85.

There is a pretty secret to cure a scald or burn without a scar. Take Sheeps Suet, and Sheeps Dung, and the inner rinde of Elder; boil these to an Oyntment, and that will do it.

86. To

86.

To draw a Tooth without pain, fill an earthen Crucible full of Emmets, Ants, or Pismires, (call them by which name you will) Eggs and all, and when you have burned them, keep the ashes, with which if you touch a Tooth, it will drop out.

87.

Anoint a freckled face either with the blood of a Bull, or of a Hare, it will put away the Freckles, and make the Skin clear.

88.

Mugwort steeped in Rose-water, and the hands washed with it, helps the trembling of them.

89.

Take a great over-grown Toad, and tie her up in a leathern bag pricked full of holes, and put her bag and all in an Emmet-hill, and the Emmets will eat away all her flesh, and then you may find the Stone, which is of marvellous vertue. If a man be poisoned, it will draw all the poison to it presently; if he be stung by a Bee, Wasp, Hornet, or bitten by an Adder, by touching it with this Stone, both pain and swelling will presently cease.

90.

If you chance to buy this Stone, and would know whether it be a true one or not, hold it near to the head of a Toad; and if it be a true one, she will come to catch it from you.

91.

If you anoint warts with the juyce of Elder-berries, it will take them away.

92.

Ben. Vict. Favent. Emp. The outward rinde of Raddish-roots, the herb Mercury, of each an ounce, Saffron three grains, *Cassia lignea* in powder a drachm, juyce of Savin two drachms; beat them all together, and wrap them in a fine linnen cloth, and hold them to the Matrix of a woman in travel, when the birth is near, and the Child will come out with but little pain; and not only the birth, but also the after-birth.

93.

Mizaldus. The juice of Knotgrass drunk with the powder of seven Pepper corns, a little before the fit comes, cures the quartane Ague: but they say it must be gathered on a Thursday, and the juice pressed out of it then also.

94.

A bathe wherein Emmets and their Eggs have been sod, will quickly cure an old and almost incurable joint disease.

95.

Oyl wherein Frogs have been sodden so long, till all the flesh is sod off from their bones, doth mightily help all benumbedness and lameness of the nerves and joints.

96.

The juice of Betony dropped warm into the ear, puts away deafness.

97.

Take a handful of Arsesmart, wet in clean water,

water, and lay it gently in a wound or sore; then take it away, and bury it in some moist place: and the wound will heal as the same herb rots. *Paracelsus.*

98.

The water of Marigolds helps diseases in the eyes, and takes away pains in the head.

99.

The smoak of Marigold-flowers received up a womans privities by a funnel, brings away easily the after-birth, although the Midwife hath let go her hold. *Mizaldus.*

100.

The head of a Kite before she hath feathers, as *Gallen* writes, burnt, and a scruple of her ashes taken once a day, cures the Gout.

Fragmenta Aurea.

The third Golden Century of

Chymical and Physical Judicial Aphorismes, and admirable Secrets.

1. *For the Jaundies.*

FOr the Jaundies take Milk and white Wine, of each equal quantities, distil them in an Alimbeck, temper it pretty equally, I mean the water with the spirit, and let the sick drink two ounces in the morning, two hours before meat, and going to bed.

2. *For the Black Jaundies.*

For the black Jaundies take Enule Campane-roots, bruise them, and boil them well in a quart of Milk, strain the Milk through a woollen

en strainer, and let the sick drink thereof; this hath helped those that have been sixteen years sick of this Disease, and could not be cured.

3. *For the Jaundies.*

For the Jaundies boil good store of Hempseed bruised well in good strong Ale or Beer, and let the sick drink no other drink.

4. *For Children that have the Jaundies.*

If they be young Children that have the Jaundies, or people of riper years, at the first beginning of them, this Remedy will be sufficient; Take an Apple, and cut off the top, then pick out the coar with a knife, and put into the hollow place a penniworth of whole Saffron, and a drachm of Turmerick in powder, put on the top again, and roast it, then mash it all to pieces, and eat it up at night going to bed; this doing a few nights together will help them; you may add a little Butter to it, if you please.

5. *For the Black Jaundies.*

The Black Jaundies hath been known to have been cured oftentimes with this medicine; Take the inner bark of a Walnut-tree, and boil it very well in Ale or Beer, and when you have done so, quench red hot steel in it at least forty times, drink a quarter of a pint of this hot morning and evening.

6. For

6. *For the Yellow Jaundies.*

The inner bark of a Barberry-tree boiled in white Wine, and the decoction drunk, is an excellent remedy for the Yellow Jaundies; so also are the roots of Celandine.

7. *The Pleurisie.*

As in all Inflammations, so also in Pleurisies, blood-letting is not to be neglected in the beginning.

8. *For the Pleurisie.*

Such as have the Pleurisie must forbear eating flesh, and drinking wine and strong beer, but must be content with cold broaths, and to drink Barley-water, or Almond-Milk, if they be rich.

9. *For the Pleurisie.*

Take three ounces of Carduus-water, a spoonful of white Wine, and six whites of Eggs well beaten; mix all these together, and dip a cloath in them, the which lay as hot as it can be suffered to the pained side of one that hath the Pleurisie, and it will give him speedy ease.

10. *For*

10. *For the Pleurisie.*

Also another most admirable remedy for one that hath the Pleurisie is to take an Apple, and make it hollow, (as I told you before in the yellow Jaundies) then put into it a drachm, or a drachm and a half of Olibanum, roast it, (as before) put some Butter to it, and eat it up last at night.

11. *For a Cough.*

A good remedy for an inveterate cough is this; take a handful of Figs, and boil them in Beer, till they be very tender, then take them out, and bruise them, and put them into a linnen bag, and apply them warm to your stomach, and when they are cold, take them off, and warm them in the same liquor again.

12. *To Strengthen the Lungs.*

A Syrup made, or a Spirit drawn from those whitish Thistles, which are commonly called our Ladies Thistles, is a great strengthner of the Lungs; the like may be said of Hyssop.

13. *For an Imposthume in the Lungs.*

For an Impostume in the Lungs, drink the decoction of Cammomile twice a day, and but

but two ounces at a time gives help to admiration.

14. *For heat and drineſs of the Lungs.*

Heat and drineſs of the Lungs is quickly, cheaply, and ſafely cured, by drinking no other drink but Plantane water.

15. *For the Chollick.*

Take Winter-ſavory, and boil it well in white Wine, and the decoction drunk very hot, rids the belly of the Wind-chollick, as though it were ſwept out with a broom. My Authour ſaith, he hath known divers have been helped with this remedy, that have had it ſo extreamly, that they have ſwooned ſeveral times in a day; yet I confeſs ſome of the following remedies pleaſe me better.

16. *For the Chollick.*

Apply cupping-glaſſes to the navel; this remedy pleaſeth me very well, both for baſtard and true Chollick; for the Navil veſſels, though they be of little uſe after the infant is born, yet they ſtill remain hollow, and paſs to all the chief veſſels of the Abdomen.

17. *Chollick.*

Take Roſemary, Sage, and Bay-ſalt, and roaſt them

them well between two hot Tile-sherds, and apply them hot to the Navel, it is a present remedy to the Chollick, especially to the Bastard-Chollick.

18. *Chollick.*

You may easily know a Bastard-Chollick from a true Chollick thus. In a Bastard-Chollick the belly is so sore, the party cannot endure to have it toucht; 'tis not so in a true Chollick.

19. *Chollick.*

Take Emmets Eggs, dry them well in an oven, and beat them to powder, take a drachm of the powder at a time in any convenient liquor; 'tis as admirable a remedy for a true Chollick as any is, and it will make a man fart, as the though he had got a Patent for it.

20. *Strangury.*

Take a good big Onion, cut off the top, and pick a pretty big hole in it with a Knife, the which hole fill with Betony and Centaury in powder, of each equal quantities, putting a little Butter amongst them then put on the top again, and roast it amongst the embers, bruise it being roasted, and apply it being bruised as hot as you can

endure it to your Navel,and you shall find it an excellent remedy for the strangury.

21. *Chollick.*

Take Hemp-seed,and dry it, and beat it into powder; they say this being drunk in Wine, is a good remedy for the Chollick; the like they say of Cummin-seed used in like manner: 'tis very probable they may be very good in a real Chollick,but----.

22. *For the bastard Chollick.*

It is in vain to take any thing inwardly for a bastard Chollick, or at leastwise not so efficatious as external applications: therefore let such as have a bastard Chollick, apply a Plaister of Cummin-seed to their belly.

23. *For the Chollick.*

Take a Lapwing, and burn her in a Crucible, feathers and all very well,till the ashes be white; a scruple of these ashes being given in a little warmed Wine to drink at one time, is an excellent remedy for the Chollick.

24. *Worms.*

Garlick either eaten or boiled, and the decoction drunk,kills the Worms.

25. *For*

nater Muscle of the Bladder were by all means carefully dried, and administred as before.

33. *Flux.*

The Maw of a young Hare dried, and beaten into powder, and made up into Troches with juice of Plantane, and a little Gum Tragacanth is an excellent remedy to keep by you for the Flux, and it also strengthens the Stomach exceedingly.

34. *To stop a Flux.*

Take Plantane-seed, and beat it to powder, and give a drachm of the powder in red Wine to a child that is troubled with the Flux, and it will stop it.

35. *For a Flux.*

Take the dung of a Stone-horse that is kept in a Stable, and fry it in Muskadel, and apply it being so fried to the Navel, and it will stop any Flux of the belly whatsoever.

36. *For one that cannot go to stool.*

Take Salt and Sope, and mix them well together and apply them plaisterwise to the belly of one that cannot go to stool and it will move him to stool in a short time.

37. *Bloody Flux.*

Take the Jaw-bones of a Pike, or Jack, beat them to powder, and take half a drachm of the powder in red Wine morning and evening; this hath been known to have helped the Bloody Flux, when nothing else could do it.

38. *For the Bloody Flux.*

Take red Beans, and boil them in red Wine, till it be thick, and let the Patient eat of this morning and evening, and in a short time it will help the Bloody Flux, be it never so violent.

39. *For the Flux.*

Take an old Apple, cut off the top, and pick out the coar, then put into the hole a ball of Virgins-wax, put on the top again, and roast it in the embers, mash it all together, and take it inwardly, as a Medicine for the Flux.

40. *To break the Stone.*

The Urine of a Boar taken, and drunk inwardly, is an admirable remedy to break the Stone.

41. *Another*

41. *Another to break the Stone.*

Take the blood of a Fox, and anoint the Region of the Bladder near to that place where the Stone lies, and it will break the Stone.

42. *Another to break the Stone.*

Also it is an excellent remedy to break the Stone, to drink the blood of a Fox either alone by it self, or mixed with white Wine. And to make the truth of this appear clearly, take a Pebble-stone, and put it into the blood of a Fox, and it will dissolve it; yet in my opinion, and my opinion is grounded upon reason, if the Stone lie in the Reins, it is best to drink the blood of a Fox; but for the Stone in the Bladder, it is best to inject it with a Syringe. *Caution.*

43. *To break the Stone.*

Bees dried stings and all, and beaten into powder, and a drachm of the powder given in white Wine, is an excellent remedy for to break the Stone.

44. *To break the greatest Stone that is.*

Take the green Weed that cometh from the Sea amongst the Oyster, washed clean, then dry it, and beat it into powder; drink two drachms

of this with Muskadel in the morning, fasting an hour after it, it will break the greatest Stone that is.

45. *For the Stone.*

Take oyl of Chrystal drawn by the art of the Alchymist, let him that is troubled with the Stone take a dram of it at a time in a good draught, either of White or Rhennish Wine, and it will break the Stone. For proof of this, take a stone, and lay it in the urine of him that hath drunk this Medicine, and in twelve hours it will be dissolved.

46. *Green Wounds.*

The same Oyl of Chrystal is an excellent cure for any green wound.

47. *Stone.*

Take a Goat, and keep him three days fasting, (but you must be sure not to give him meat nor water in the night) then put him into a great tub full of holes at the bottom, and feed him with nothing but Cammomile, Parsley, Gromwel, Celandine, Saxifrage, Hawthorn-berries or flowers, give him Salt to lick, and nothing but white Wine to drink; save his water that runs through the holes of the tub, into which water put Holly-berries, Ivy-berries, Hawthorn-berries, Juniper-berries, Parsley-seed, Fennel-seed,

Grom-

Gromwel-seed, Smallage-seed, the roots of Radishes, and Nettles, Knee-holly, and Sparragas, leaves of Water-cresses, infuse all these warm in the Urine in a limbeck close stopped then distil it off; this water is held to be the most effectual for the Stone that is; for three ounces of it taken at a time breaks the Stone, and brings it away without pain.

48. *Sciatica.*

For the Sciatica, take a gallon of urine, I suppose it were best of the party that is deceased, boil it, and scum it well till it be clear, then put to it a quart of black Snails, such as you shall find in the Meddows without shells, boil them together till it be thick like a Poltis, then spread it upon a cloath, and apply it to the grieved place.

49. *Piles.*

Take a quart of Linseed-Oyl, and put as many live Crawfish into it, as it will hold, boil them in it a quarter of an hour, then strain them out, and bruise them well shells and all, boil them well again in the Oyl, then strain them out, and keep the Oyl for an admirable remedy for the Piles; you may use it by moistening a little Cotten in it, and binding it close to the place with a Truss.

50. *For the Piles.*

Take Scabious, and boil it well in water, and

and let the party sit over the steem of the water that is troubled with the Piles, and it will help him.

51. *For the Piles.*

The Herb Pilewort either applied to the place in an Ointment, or taken inwardly, is an approved remedy for the Piles.

52.

Many other remedies are used by Authours, as namely to boil Elder-tops in white Wine, and wash the place with the decoction.

53.

Also to drink the juyce of Dandelion, and Dazies in a cup of Ale every morning.

54. *An excellent remedy for the Piles.*

Another remedy, the conceit of which pleases me very well, is this; Take a gray Cat, and cut her throat, then flea her and roast her, and save her grease, boil the blood and the grease together, and anoint the Piles with it as hot as you can endure it; this seems to me pretty rational, because a Cat is a Beast of *Saturn.*

55. *Swelling of the Wrists.*

For aking and swelling of the Wrists, take Plantane-leaves and stamp them well with a little Salt, and apply them to the place. I know no reason, but why this may cure any other swelling in the joints.

56. *Ache.*

For any Ache take Venice Treacle, and spread it upon a cloth, and lay it to the place like a Plaister.

57. *Gout.*

Take Bur-roots, bruise them, and boil them very well in piss, and when you have made a very strong decoction, strain it out, and add to the piss that is left as much Sallet Oyl, boil it together to an Oyl, and if you use it, you shall see it do wonders in curing the Gout.

58. *For the Gout.*

Take the Yolks of Eggs, and make them into a Poltis with a little womans Milk, and a little Saffron, and apply it to the place grieved with the Gout.

59. *For*

59. *For the Gout.*

Take Nettles, and ſtamp them with ſalt, and apply it to the place grieved with the Gout, and it will dry up the humors in a ſhort time.

60. *For the Gout.*

Take of black Sope the quantity of a Walnut, juice of Rew, and of Celandine, of each as much as the Sope comes to, mix them altogether, ſpread them upon a piece of Sheeps-leather, and apply them plaiſter-wiſe to the place grieved with the Gout, and in three days it will give help.

61. *For the Gout.*

Take a pint and a half of good Ale, half a pound of black Sope, a handful of Bay-ſalt beaten very ſmall, boil them till half be conſumed, then mix with it four ſpoonfuls of *Aqua vitæ*, ſtir them well together, then dip a cloth in it, and apply it to the place grieved with the Gout as hot as you can endure it.

62. *An excellent remedy for the Gout.*

Take a Badger, the fatteſt you can get, kill him, and ſcald him like a Pig, then make a hole in one of his ſides, take out his guts, garbage and all, and put into his belly Nettles two handfuls,

70. *For the same.*

Another remedy of the same nature is this. Put the powder of dried Vervine to the wound.

71. *To cleanse a Wound.*

If you would cleanse a wound neatly that is filled with congealed blood, stamp red Nettles, and apply them to the place.

72. *For bleeding at the Nose.*

If a man bleed at the Nose, take a leathern point or lace, and tye it hard about his Testicles or Yard, and that will make the blood leave *Mars*, and run to look after *Venus*.

73. *Morphew.*

If you anoint the face all over with Mustard, it is an excellent remedy for the Morphew.

74. *Palsie.*

Sage eaten, or used any way, is an excellent remedy for the Palsie in the Limbs.

75. *For the shaking Palsie.*

The Shaking Palsie is caused no way sooner, nor

nor more ordinarily, then by leading a tippling life.

76. *A Preservative against the Palsie.*

A gallant Preservative I have been told against the Palsie (whether it be to be found in any of my other writings, I know not well) is this, every night when you go to bed, rub your fingers between your toes, and smell to them.

77. *A Felon.*

Take Groundsel, and stamp it very well, and mix it with a little Oyl of Roses, and apply it to a Malady in the fingers, which they usually call a Felon, and it will speedily cure it.

78. *For the same.*

Take the yolk of an Egg, mix it with a little Bay-salt in powder, spread it upon a cloth, and apply it to the place, and it will speedily cure a Felon.

79. *Imposthume, or hard swelling in the Belly.*

Take young Walnuts before they have shells, stamp them, and bind them to the Navel, it will presently break any imposthume, or hard swelling in the belly, and not only break it, but also draw it out.

80. *For*

80. *For hard swellings of the Belly.*

Because you cannot get such green Walnuts all the year, you may take the pains to pickle them up in vinegar when you can have them; yet because I am of opinion, that there are other people negligent as well as my self, and therefore may neglect the getting of them at that time; take the Kernels of Walnuts, and stamp them with Rue, and apply them plaister-wise to the Navel; this is an admirable remedy also for all hard swellings of the belly.

81. *Imposthume.*

Take two handfuls of Clot-bur-roots, wash them clean, and bruise them very well, then boil them in a pottle of good Ale till half be consumed, strain it, and let him that hath an Impost-hume in his body, drink of it morning and evening, and in three days so doing, it will cure him.

82. *For the same.*

To drink the juice of Marigold-leaves, is as gallant a remedy for an Impost hume as any is.

83. *Murren in Hogs.*

Water Betony given as a drench, is a present cure for the Murren in Hogs.

84. *For Diseases coming of Repletion.*

Fasting three days, and three nights without meat and drink, is a most admirable remedy for all diseases coming of Repletion.

85. *The Chin-Cough.*

The Chin-cough is easily cured, if the party troubled with it, spit three or four times into a Frogs mouth, but it must be into the mouth of the same Frog, you may easily keep her alive in a little water.

86. *For a swelled Leg.*

For a swelled Leg that is broken, and almost mortified, bathe it with the decoction of Nettles made with water, and it will give ease and cure to admiration.

87. *Defluxion of Humours.*

If there be a great defluxion of humours to any part of the body, be it wounds, or elsewhere, it matters not, neither whether with pain, or without, Opiats will be found to be the best cure when all is done.

88. *To help Digestion.*

The inner skin of the Gizzard of a Hare dried,

ed, and beaten to powder, and taken inwardly, is the greatest strengthner of a weak stomach, and helper of digestion that is.

89. *To make Children speak quickly.*

The way to make a Child speak quickly, is to rub its tongue often with Salgem and Honey.

90. *Stuttering.*

The same medicine for ought I know will help one of riper years that stutters.

91. *To quench thirst.*

Washing the mouth with Vinegar, and spitting it out again presently, quencheth the thirst of one that is a dry; the reason is, because the Pallat of the mouth, which is the seat of thirst, being moistened and cooled is satisfied; and that is the reason why men when they are hot, get hurt by drinking, because the stomach is overcloyed before the Pallat be cooled.

92. *A Suppository.*

A little piece of Salgem cut in a fitting form, and put up the Fundament, is one of the best Suppositors in the world, and will last a man almost his life time.

93. *For a Wound.*

If you would cure a wound without a scar, anoint it with *Venus* her spittle.

94. *For the Pearl.*

There is a certain Trefoil that hath a white spot in it like a Pearl, this herb is an excellent cure for the Pearl in the eye.

95.

If a Cow hath a sore Udder, boil her own dung in her own Milk, and apply to it.

96. *Shingles.*

Take the juice of Archangel, and dip a cloth in it, and apply it to that inflamation in the Neck, commonly called the Shingles, and it will help it.

97.

Another approved remedy for the same disease, is to anoint the place with the blood of a Cat.

98. *An Ache.*

For an Ache coming of cold, or an old bruise, take a quart of Muskadel, a good handful of Onions pilled and bruised, an ounce of Pepper

Pepper finely beaten, and boil all these together till they be thick, then spread it upon a cloth, and apply it to the grieved place.

99. *For an Ache in the Legs.*

For an Ache in the Legs, take the Gall of an Oxe, and boil it well over the fire with Neats-foot Oil, and dip a cloth in it, and applied it to the grieved Leg.

100. *Witchcraft.*

The best remedy for Witchcraft that I know in the world is this; take a stalk of *Amara dulcis*, leaves and all, and let the party bewitched wear it about their middles next their skin.

Fragmenta Aurea.

The fourth Golden Century of *Chymical Physical and Judicial Aphorisms, and admirable Secrets.*

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1. *Bruise.*

TAke a good big handful of Rue, Yolks and Whites of five Eggs, a handful of wheat-flour, bruise the Rue very well, then temper them all together, heat them hot by the fire, spread them upon a piece of cloth like a Poltis, and apply them to any bruised place, changing it once in 24 hours, and it will speedily heal it.

2. *A caution concerning Bruises.*

Concerning all Bruises, let me give you this cau-

caution, Be sure you cure them well, and soundly at the first, else you may feel those bruises at fourscore years of age, which you got at fifteen.

3. *Swelling.*

An excellent remedy to asswage a Swelling, is this: Take two handfuls of Penerial, and boil it in the strongest Ale you can get, till it be tender, then strain it, dip a cloth in the Ale, and apply it warm to the swelling, and in two or three days it will help you, new dipping the cloth twice a day.

4. *An excellent Salve to cleanse and heal a Sore.*

Take the juice of Betony, Plantane, and Smallage, of each equal quantities, let there be a pound of them all together, four ounces of Wax, two ounces of Frankincense, two ounces of Pitch, and two ounces of Rosin, melt the things that are to be melted over a gentle fire by themselves, then pour in the Juices, and boil it till they be consumed, keeping it always stirring, then strain it through a clean cloth, and keep it for use; so have you an excellent Salve, both to cleanse and heal a sore.

5.

I like this Medicine the better, because it

hath no oily quality in it, experience teaching, that all unctious Medicines to raw fleſh are inimical.

6. *An admirable remedy to cleanſe and cure Wounds.*

Oil of Mirth is one of the beſt remedies that I know to cleanſe and cure wounds, for it will do it ſo ſpeedily as is to be admired.

7. *For an inflamed Wound.*

If there be any inflamation in a Wound, take Camphire, and mix it with Hogs-greaſe, and anoint the place with it, and it will very ſpeedily remedy it.

8. *To encreaſe or diminiſh the Fleſh of a Wound.*

In Wounds ſometimes the fleſh riſes too faſt, and ſometimes too ſlowly, a remedy for both theſe, is this; take the Lungs of a Sheep, and heat them very hot, and apply them to the place as hot as you can endure it; do this twice a day.

9. *The Itch.*

The Itch is a diſeaſe which infeſteth the skin only, therefore beware you ſtrike it not in, leſt you infeſt the body alſo.

10. *For*

10. *For the same.*

A strong decoction of Scabious, or Devils-bit, which you can get, you shall find it an admirable drink for such as are troubled with the Itch, you may also anoint the body with Ointment of Tobacco.

11. *Falling Sickness.*

Take Wormwood and Rue, of each equal quantities in powder, and blow some of it into the nose of him that falleth of the Falling-sickness, and it will instantly recover him.

12. *For the same.*

One experience of my own let me quote; I have cured one lately of the Falling-sickness, that Lad had it above seven years every new and full Moon, by giving of him Mustard-seed in powder made up into Pills with Mithridate.

13. *Convulsions.*

Misleto gathered in the hour of Sun, when the Sun is in *Aries*, and the Moon in trine to him from *Leo*; this being bruised, and infused warm in white Wine, and distilled off in an Alimbeck, eight or nine drops of the strongest spirit given in any convenient liquor, is an admirable remedy for the Convulsions. With this I cured a child lately,

lately, that was not above a month old, it had but one fit after the first taking of it, then it sneezed much, and recovered.

14. *A Caution.*

And here give me leave to be a little critical against another vulgar custom, and that is, no Misleto must be used but what grows upon an Oak, forsooth; and I have proved by experience, that it is all of a like vertue, as being generated by the beams of the Sun upon what tree soever. Is an Apple ever the worse for being grafted upon a sowre Crab-tree?

15. *Caution.*

Yet this caution let me give you; have a care it touch not the ground, for that good Philosophers hold takes away its vertue; whether the reason be because it is appropriated to the head of a man, or because the earth is Saturnline, and therefore hinders the vertues of *Sol*, I will not here dispute.

16. *For the bite of a mad Dog?*

Let him that is bitten with a mad Dog, drink either the juice or decoction of Vervine every morning, till the next new and full Moon be past.

17. *An Observation.*

Observe this for a general rule; all Creatures

cures that are bitten with a mad Dog near the new Moon, fall mad at the full; and those that are bitten at full Moon, fall mad at the new.

18. *To cure the biting of a mad Dog.*

Take Vervine, Agrimony, and Plantane, of each equal quantities; bruise them and boil them in good white wine, and let him that is bitten of a mad Dog, drink a draught of the decoction every morning; then take the Herbs and bruise them with Bay-salt, and apply them to the wound.

19. *Ring-worm.*

Take Featherfew and bruise it, and rub any Tetter or Ring-worm with the juice of it, and it will kill it.

20. *Wen.*

An excellent way to cure a Wen is this: take forty Snails, and boil them in a pint of running water, till half be consumed, then let them stand and cool, then take some Wool and dip it in the fattiness of the water, and apply it to the Wen, this will consume it insensibly in a short time, especially if you take inwardly the following medicine.

21.

Take fine Jet, and beat it to powder, and take half

half a dram inwardly in a little Ale or Pottage, once in three or four mornings.

22. *Biting of an Adder.*

The beſt way that I know for the biting of an Adder is this; Catch the ſame Adder that bit you, as ſhe is eaſily caught, cut her open, and take out her heart, and ſwallow it down whole.

23. *For the ſame.*

Alſo cut off the head of the Adder, and bruiſe it, and apply it to the wound, both theſe together would give a cure to admiration.

24. *To expel an Adder, being crept into the body.*

If an Adder be crept into a mans body, which is a thing though it happens but ſeldom, yet it may happen, therefore the cure is not amiſs; this do, take a handful of Rue, and bruiſe it, and boil it in the urine of the party, and let him drink the decoction, and it will make the Beaſt make more haſte out, then it did in.

25. *For the ſame.*

If ſuch a one be crept into the body of a Beaſt, boil Rue in the urine of the Beaſt, and force him to drink it.

26. *Wind in the Stomach.*

Take Cummin-seeds two drams, Galanga one dram, make it up into Troches with Musilage of Gum Tragacanth; so have you an excellent remedy for Wind in the Stomach; when you have occasion to use them, take half a dram in powder in white wind in the morning, fasting an houre after it.

27. *For the Plague.*

Take of green Walnuts before they have shels, of Rue, and the inner rinds of Ash-tree, of each equal quantities; bruise them and infuse them well in white wine, distil off the spirit in an Alembick, so have you a most sovereign remedy for the Plague.

28. *To draw the Venom out of a Plague Sore.*

Take a Cock chicken, pull off the feathers till the Rump be bare, then hold the bare fundament of the Chicken to a Plague Sore, and it will attract the Venom to it from all parts of the body and dye; when he is dead, take another and use likewise; you may perceive when all the Venom is drawn out, for you shall see the Chicken no longer pant nor gape for breath; the party sick will instantly recover.

29. *How*

29. *How to apply the foresaid Remedy to any part of the body.*

I know no reason, but why this may be very well used in the disease, though there appear no rising at all; it is an easie matter by the Symptoms to judg which of the principal parts is most afflicted; then consider the purging places of the Liver are the Groins, the purging places of the Heart are the Armpits, the purging places of the Brain are behind the Ears.

30.

Then take a live Pigeon, if you cannot get a live Pigeon, take a Chicken, cut him asunder in the middle, and clap the pieces hot to the purging places of the principal part afflicted.

31. *For a Rupture.*

An excellent remedy for a Rupture is, to take Oil of Nep, and dip well in it, and bind it on to the place.

32. *To recover a new-born child that hath any life in it.*

When a child is still-born, if you perceive any life in it when you cut the Navel-string, squeeze out six or seven drops of blood into a spoon,

spoon, and give it to it inwardly, and it will instantly fetch life in it again.

34.

I suppose the Arterial blood to be far better than the Venal blood in this case; you may easily know the Artery in the Navel-string from the Vein, because it looks whiter.

35. *Against the stopping of the Tearms in Women newly delivered.*

Many times the Tearms stop in women so soon as they be delivered, which costeth many women their lives; in such cases, take a dozen Peony-seeds, and beat them into powder, and let her drink them up in a draught of Carduus posset-drink, and sweat after it; if this do not the deed the first time, give her as much more about three hours after.

36. *For the same.*

The decoction of Vervine and stinking Arrash, work the like effect.

37. *For a Felon.*

Take a Snail out of his shell, and chop it very small, and bind it on to a Felon, and it will instantly cure it.

38. *For*

38. *For the Sciatica.*

An odd remedy for the Sciatica is this: Take a handful of Nettles and sting all the place so far as the pain goeth till it be all blistered to the purpose, and so let him go to bed and sleep if he can, and the next day he will be well; there have been those known to have been cured with this only medicine, that have been so bad that they have not been able to stir out of their beds in five or six weeks.

39. *For the Convulsion.*

A decoction of Clary drunk, or the Spirit of it distilled, is a most admirable remedy for the Convulsion.

40. *For the Ptisick.*

Ale boiled to a hight that it may be spred upon a cloth, and applied to the Brest like a Plaister, is a most admirable remedy for the Ptisick.

41. *For the running of the Reins, and Strangury.*

The hard Roe of a Red-Herring dried and beaten to powder, and the powder taken inwardly, is an excellent remedy both for the running of the Reins and Strangury; and so also is the Roots of Osmund royal.

42. *For*

42. *For Rhume in the Eyes.*

Spread a little ſtone-pitch upon leather as broad as your hand, and when ye have done ſo, prick it full of holes, either with an Awl, or point of a Knife, and lay it to the nape of your neck; it is as gallant a remedy for Rhume in the eyes, as thoſe you ſhall pay more money for: ſome it cureth in two or three days, if it cure you not in that time, let it ſtick on as long as it will; if that will do no good, apply another.

43. *For Dimneſs of the ſight.*

Some people that are beginning to loſe their ſight, ſuppoſe they ſee little moaths or flies between them and the light, in ſuch caſes let an Iſſue be made in the Nape of the Neck.

44. *To Procure ſneezing.*

Take ſneezing-powder, the weight of ſix-pence, *Caſtorium* the weight of two-pence, mix them together with a little Oil of Amber, and put it up the noſe of one that is troubled with the fits of the Mother, and it will cauſe her to ſneeze, and it will quickly eaſe her of the fit.

45. *Againſt fits of the Mother.*

Let the party that is troubled with the

fits of the Mother, take a scruple of *Assa fœtida* in Pills once or twice a week.

46. *Against Wind.*

The foregoing remedy is inferiour to none, for such whose bodies are troubled with wind.

47. *For Costiveness in a woman that lies in.*

There is nothing better, nor safer for a woman when she lies in, and is Costive, then two ounces of Oil of Sweet Almonds new drawn.

48. *For bleeding at the Nose.*

Take Nettles and stamp them, and press out the juice, and let him that bleedeth at Nose, take a spoonful of the juice, and hold it in his mouth as long as he can, and spit that out and take another fresh spoonful, and hold that in the mouth likewise; also if you will you may moisten the Nettles after you have pressed the juice out of them with a little Vinegar, and bind it on to the forehead.

49. *To prevent, or cure the Pestilence.*

Take a pound of green Walnuts before they have shells, half an ounce of Saffron in powder, half an ounce of *London* Treacle, and half a pound of Sugar, mix them well together in a Mortar,

Mortar, then set the moisture over the fire till it come to an Electuary; keep it by you, it is an excellent remedy to prevent the Pestilence before it comes, or to cure it being come, by taking the quantity of a Walnut at a time.

50. *An excellent Cordial for such as have the small Pox, or Meazles.*

Take the flowers of Marigolds, infuse them in strong spirit of Wine, and when the tincture is quite taken out, strain it out, and infuse more flowers in the same spirit, repeat the infusion till you have made the tincture very deep, then strain it out, and keep it close stopped; it is as excellent a Cordial for such as have the small Pox or Meazles as most is.

51. *For those that have bruised themselves.*

Make a Syrup with the juice of Cabbage-leaves and Sugar, and let them that have bruised themselves, take now and then a spoonful of it.

52. *For a Stitch.*

Take a Cabbage-leaf, and heat it very hot betwixt two dishes, having first moistened it with a little Sack, then lay it hot to the side of one that hath the Stich, renuing it morning and evening.

53. *For the Itch.*

A decoction made with Fox-gloves and wa-

ter, and drunk, is a moſt excellent remedy for ſuch as are troubled with Scabs or Itch, eſpecially for ſuch as have ſcabbed heads.

54. *For a ſcald head.*

Alſo an Ointment made of the leaves or flowers of Fox-gloves, and Hogs-greaſe, is an excellent remedy to anoint ſcabbed heads; this is an excellent remedy, I have proved it my ſelf, and never knew it fail.

55. *Againſt Hoarſneſs.*

Take a Turnip, and cut a hole in the top of it, and fill it up with brown Sugar-candy, then roaſt it in the Embers, mix it being roaſted with a little butter, and eat it up for your ſupper, you ſhall find it an admirable remedy for the Hoarſeneſs.

56. *For the head-ach coming of a hot diſtemper, and alſo heat of the Reins.*

Take red Poppy-flowers, ſuch as grow in the corn, and fill a glaſs full of them, then pour ſome Sallet Oil to them, let it ſtand warm either in the Sun, or by the fire, for a fortnight, then ſtrain out them, and put in freſh, uſing them likewiſe, ſtrain them out, and keep the Oil for your uſe, and it is an excellent cool Oil to anoint the temples with in head-aches coming of heat, or the Reins of the back when they are too hot.

57. *For*

57. *For a Cough.*

It is an excellent remedy for the Cough, to wet the soles of the feet with spirit of Wine at night going to bed.

58. *To prevent Miscarriage.*

Take *Venice* Turpentine, and spread it upon brown paper, let the Plaister be about the length and breadth of a mans hand, and applied to the Reins of the back, it is an excellent remedy to prevent Miscarriage. You had better in my opinion spread it upon leather, it will make beastly work else.

59. *For the same.*

Another remedy for the same is this; make a Caudle of Muskadel, (but how to do it I cannot teach you) and put it into the husks of three and twenty sweet Almonds, (that which you pull off from them when you blanch them) being dried and beaten into powder, and let her eat it for her supper at night.

60. *For a Kibe.*

Take strong Ale, and boil it to an extract, and apply it plaisterwise, it is an excellent remedy for a Kibe.

61.

The very ſame is excellent good to break a Boil and draw it out.

62. *For a Pleuriſie.*

Boil Horſe-dung in white Wine till half the white Wine be conſumed, then ſtrain it, and ſweeten it with Sugar, (the Wine I mean, not the Horſe-dung) and let him that hath the Pleuriſie drink a draught of it, and go to bed, and cover himſelf warm.

63. *An excellent remedy for any old Ache.*

Take a Bullocks Gall, and boil it in white Wine Vinegar and *Aqua vitæ*, of each equal quantities, boil it till it grow clammy, and keep it for your uſe; it is an excellent remedy for any old ache, by ſpreading it upon a cloth, and applying it plaiſter-wiſe.

64. *For a Cough or Conſumption of the Lungs.*

Take a Cock, and when you have killed him, pull off the feathers while he is hot, then preſently cut him through the back with a ſharp knife, pull out all the bowels, and wipe him clean with a cloth, break all the bones, and put him into an Alimbeck, and diſtil him with a pottle of Sack, and as much red Cows Milk, ſo will you have an excellent ſpirit for a Cough or Conſumption

Consumption of the Lungs, if you take three or four spoonfuls of it in the morning fasting.

65. *For heat in the Reins.*

Let such as are troubled with heat in the Reins, lay to the place a fine cloth dipped in Rose-watet, juice of Plantane, and the Milk of a Woman which brought forth a Girl.

66. *An excellent remedy for those that are subject to vomiting.*

Take Wormwood, Spearmints, and red Rose-leaves, of each a handful, chop them small, and boil them to a Poltis with red Rose-water and Vinegar, of each equal quantities, thicken it with Rye-bread grated, spread it upon a cloth, and apply it to the Stomach of him that is subject to vomiting, as hot as he can endure it.

67. *For an Ague of the Breast.*

Let such Women as are troubled with that inflamation, commonly called the Ague in the Breast, apply to the place a fomentation made with Rosemary-tops boiled in their urine, apply it hot for three or four hours, and it will help it.

68. *For the running in the Reins.*

The Marrow of an Oxes back being dried and beaten into powder, and a dram of it taken

in the morning in a little red Wine, is an excellent remedy for the running of the Reins.

69. *To take away Freckles from the Hands or Face.*

Such as are troubled with Freckles, either upon their hands or face, or Sun-burning, may easily help themselves, if they wash the place with a little juice of Lemmons, wherein Bay-salt hath been dissolved wash the place often, and let it dry in of it self.

70. *Against any Swelling.*

Take Cammomile-flowers, and Rose-leaves, of each a like quantity, boil them in white Wine to a Poltis, and apply it as hot as can be suffered to a swelling, and it will presently ease the pain, and asswage the swelling.

71. *Against Deafness.*

Stop the ears of one that is deaf with good dried Sewet; it many times gives help when nothing else will.

72. *To stop bleeding.*

Take powder of Earth-worms, and put upon a wound that bleeds, and it will instantly stop the bleeding.

73. *For the same.*

Take the ear of a Hare, dry it, and beat it to powder, and put that powder upon a wound, and it will do the like.

74. *For him that spits Blood.*

Take the juice of Betony, and temper two spoonfuls of it with four spoonfuls of good Milk, and let him that spits blood, drink the same quantity four mornings together, and by that time he will be whole.

75. *For a Flux.*

Let him that is troubled with the Flux take the seeds of Trefoil, bruise them well, and drink half a dram of them in the morning fasting in white Wine; if he be curable, it will cure him in three days; if he be not curable, he knows the worst of it, it is but dying.

76. *To stop the bleeding of a Vein being cut.*

If a Vein be cut, and you cannot stop the bleeding, take Rue, and boil it in water, then stamp it, and apply it to the place, and bind some wool over that which was never washed.

77. *For Veins that are ſprung.*

For Veins that are ſprung, take Beans and huſk them, then boil them in vinegar, and bruiſe them, and apply them plaiſter-wiſe to the place.

78. *For thoſe that piſs Blood.*

Take Garlike, bruiſe it and boil it in water till the third part be conſumed; a little of this water being drunk preſently, helps them that piſs Blood.

79. *To cauſe eaſie Delivery.*

Let a woman that is with-child, and near her time, drink a decoction of Betony every morning and ſhe ſhall be delivered without much pain.

80. *For the ſame, and to expel the after-birth.*

A decoction of Hyſop made with water, and drunk very hot, giveth ſpeedy delivery to women in travel; yea, though the Child be dead in her womb. So ſoon as ſhe is delivered of a dead child, if you ſuppoſe any of the After-birth be left behind, let her keep drinking the ſame decoction till her body be cleanſed.

81. *For the ſame.*

Savory uſed in like manner hath the ſame effects.

82. *For*

82. *For the same.*

Also another good remedy to give speedy delivery to women in travel is this: Take wild Tansie or Silver-weed, and bruise it, and apply it to her nostrils.

83. *For the same.*

Also another remedy is to take the roots of Polypodium and stamp them, and apply them to the soles of the feet Plaister-wise, the child will quickly come away, be it alive or dead.

84. *For a Surfeit.*

Take the bottom of a wheaten-loaf, toast it very well till it be dry and hard, then dip it in good Spirit of Wine, and wrap it up in a single linen cloth, and apply it to the breast of one that hath surfeited and cannot digest his meat; apply it warm, and let it lie to the place all night, and it will speedily help him, and cause him either to vomit up, or purge out the evil humours which the Surfeit hath contracted in his body.

85. *To cure hot Rhume in the Eyes.*

Take twelve or sixteen woodlice, some call them sows or slugs, wash them clean, then stamp them, and put three or four spoonfuls of Ale to them, and mix them well together in a mortar, then strain it, and let him that is troubled with a hot Rhume

Rhume in his eyes, drink it in the morning fasting, and as much at night going to bed, and in a few times using, it will cure him.

86. *An admirable Poltis for any swelling.*

Take Violet-leaves, Groundsel, Mallows, and Chickweed, of each a handful, chop these small, and boil them well in water to a Poltis, thicken it with Barley-meal, adding a little rough sheeps suet to it to make it moist, so have you an admirable Poltis for any swelling, or inflamation in a wound or ulcer.

87. *For scabby heads of Children.*

Take white Wine and Butter, of each a like weight, boil them together, till they come to a salve, and you shall find it an excellent Ointment for Childrens scabby heads.

88. *For the Falling-sickness, or Convulsion.*

Take the dung of a Peacock, dry it, and beat it into very fine powder and give the party troubled either with the Falling-sickness, or Convulsion, so much of it at a time in Succory-water as will well lye upon a shilling, if it be a child, if so much will serve the turn, or less, if the child be very young.

89. *To cure Tetters, or Ring-worms.*

An excellent way to cure Tetters and Ring-worms,

worms, is to wash the place often with Tanners Woofs.

90. *Against the Bloody Flux.*

Take the bone of a Gammon of Bacon, set it an end in the middle of a Charcole fire, and let it burn till it be as white as choak, both in the outside and inside, then take it and beat it to powder, and let the sick of the bloody Flux take a drachm of it at a time in Milk thickned with flour.

91. *Against Heat in the Reins.*

An approved Remedy for the Heat in the Reins, which is a thing causeth hard labour, and many times abortion to women, is to take a fine linnen cloth, and dip it in Housleek, warm it, and apply it to the Reins.

92. *To ease a woman of her After-pains.*

Take Tar and Barrows-grease, of each equal quantities, boil them together, and in boiling add a little Pigeons dung to it, spread some of it upon a linnen cloth, and apply it to the back of a woman newly delivered, that is troubled with After-pains, and it will give her ease.

93. *For the same.*

Give a woman that is troubled with After-pains,

pains half a dram of Bay-berries beaten in powder, and given her to drink in a little Muskadel.

94. *To cure the swelling of the Cods.*

Stamp Rue, and apply it to the Cods that be swelled, and it will presently asswage it.

95.

Take the juice of Valerian, and wet a tent in it, and put it into the Wound where any piece of Iron is broken in, and stamp the said herb, and lay at top of it, and it will speedily not only draw out the Iron, but also speedily cure the Wound.

96. *To cure the biting of a mad Dog.*

So soon as a man feels himself bit with a mad Dog, or any other venomous Beasts, or at least so soon as he can possibly get it, let him take green Fig-leaves, and press out the juice of them three or four times into the wound, if it be at such a time of the year when Fig-trees have no leaves, take the rind of the Fig-tree, and bruise it, and apply it to the Wound.

97. *For the same.*

They say Mustard made with good Vinegar, and applied to the wound, works the same effect.

98. *For*

98. *For a Wound.*

So soon as a man is wounded, let him wash the blood clean out of the Wound, either with white-Wine, or with his own Piss, and presently put the juice of *Thapsus Barbatus* into it.

99. *A medicine to drive out the small Pox.*

Take of distilled Taragon water eight spoonfuls, and put thereto six grains of Bezar or Unicorns horn, or for want of those two, put so much Saffron, but the other is the better: let it be warm, double the portion as you see cause, taking nothing an hour before, nor an hour after it.

100. *To avoid Phlegm.*

Take clarified Posset-drink, and put thereto sweet Butter, the yolk of an Egg, and a little small Ginger, Hyssop, red Mints and Sugar, let these seethe all together, and drink thereof first and last, as warm as you can suffer it.

The

The Garden Plat;

OR,

A very brief account of such Herbs, &c. that excel, and are some of them most useful in Physical and Chirurgical Cures on emergent and sudden occasions.

HOundstongue stamped and bruised, heals several wounds.

The Powder of Butter-bur, *alias* Pestilent-wort, the leaves in Summer and Roots in Winter, expelleth the Plague by sweat, drunk in Ale, Beer or Wine.

Fumitory stamped, and drink the juice in Ale, Beer or Wine, purgeth Choller, and doth cleanse the Blood.

Germander stamped and drunk, doth purge womens flowers, and helps the Green-sickness.

Celandine, or Fig-wort, or Tetter-wort, or Pile-wort, or Swallow-wort, or Marsh-marigold; these do help Tetters, Ring-worms, Piles and Eye-sight.

Eye-bright, the water helpeth the eyes washed therewith: and the Powder eaten with the yolk of an Egg and Mace, restoreth the sight.

The

The roots of Pfillipendula beaten and drunk, cures the Stone.

Water-bittany, *alias* Brown-wort ſtamped, and laid to, helps old and new ſores.

Pellitory of the Wall ſteeped and drunk, cures the Stone.

Agrimony ſtamped and drunk, helps Lunatick perſons.

Saint-Johns-wort, St. Peters-wort, and Tutſon-leaves ſtamped, help old ſores.

Mercury the Herb ſtamped and drunk, purgeth women, and weak folks.

Shepherds-purſe, or Cinquefoil ſtamped, and drunk, helps the Flux; and ſo doth Plantane and Knot-graſs.

Scabious ſtamped, and drunken, helpeth inward Impoſthumes.

Devils-bit ſtamped, and drunken, helps the Ague.

Spoon-wort, *alias* Scurvey-graſs ſtamped and drunken, helps Dropſies and Scurvey.

Sanicle ſtamped, and drunk inwardly, helpeth Wounds, and laid to outwardly.

Comfrey helpeth the Ruptures ſtamped and drunken, and laid to outwardly, it helps wounds, and joyns them together.

Hyſſop boiled, bruiſed, and drunken, helps the Lungs.

Mints bruiſed and drunken, comforteth the Heart, ſo doth Sage.

White Horehound, or Balm diſtilled, or otherwiſe, helps inward grief.

Rue expelleth the Plague.

Fennel, Dill, and Anniseed, and Cummin, breaks wind and helps the Stone.

Saxifrage stampt, and drunken, and seeds of Gromwel, helps Wind and Stone above all others.

Betony helps the head and stomach.

Lovage restores the Lungs.

Pellitory of *Spain* expelleth the Plague.

Three Leaves of Arsarabacca stampt and drunken, purgeth upward and downward.

English green Tobacco stampt, and mixt with fresh Butter, will heal a wound, a sore, or a scabbed or scald head.

Dragon-wort stampt and drunken, expelleth the Plague, or distilled; and so doth Arone or Priests-pintle, Cuckow-pintle.

Centaury purgeth Choller by siege; and so doth Rhubarb.

Enul-Campane purgeth melancholy.

The seeds of Piony help the falling evil.

Valerian, or Setwal, expelleth the Plague, stampt and drunken.

English Galangal comforteth the heart.

Helleborus, called sneezing powder, purgeth the head.

Aloe, *alias* Sea-green, purgeth Choler.

Laurel-leaves laid in Vinegar twenty four hours and dried, the powder drunk purgeth Choler, Phlegm and Melancholy.

The root of Elder or Danewort stamped and drunken, helpeth Dropsies or swoln Legs or Limbs.

All Elder-leaves, Plantane-leaves, Elm-leaves, or

or all Oak, on green leaves ſtamped and laid to, will heal a green wound.

Ground-Ivy boiled in water and laid to a ſore, will heal it.

Wild Bugloſs, *alias* Carpenter-wort, bruiſed and laid to, healeth the green wound.

Maiden-hair boiled and drunken, heals the Lungs and inward parts.

Oyl of white Poppy anointed upon the fore-head, will cauſe one to ſleep.

The ſeed of Henbane mixed in a Wax Candle, and the mouth held over when it burneth, will draw the Worms out of ones Teeth.

Sea-holm-roots candied with Sugar, called Eringo-roots, will reſtore nature: And the pow-der of them will break Wind and Stone, being drunken.

Yellow Dock-roots boiled and drunken, pur-geth by Urine and ſiege.

Water-creſſes ſtamped or boiled, and drunken, is good for the Stone, Dropſie and Scurvey.

Tamarisk the ſmall, or the rinde of the great Tamarisk boiled and drunken, helps the Spleen.

Barberies in Conſerve or Syrup, do ſtop the Flux and cool the Body.

Liquoriſh helps the Stone, Stomach and Wind.

Oranges and Limons help a hot Stomach in the burning Ague.

Diſtilled Water of Oak-leaves ſtops the Flux.

Miſletoe of the Oak ſtamped and drunk, helps the falling evil.

Aſh-tree will ſuffer no Spider or venomous thing to come under the ſhadow; the leaves

steeped in Wine, and drunk, will make one lean.

An Elder-leaf laid unto a mans feet that is chaffed in going, between the Toes, or other places, will heal it.

Costemary, *alias* Balsom-mint stampt and bruised, will heal a Wound as fast as Balsome, or Sanicle laid unto it.

Ditony of *Candy*, or Ditony, or Herb of Deliverance stamped and drunk, is good to deliver a Woman in Travel with Child, and for want thereof Wood-betony will do the same.

To heal a scalding or burning quickly; Take Sallet Oyl Olive, and clear water beaten together, and therewith anoint the grieved place till it be whole.

To heal a Tetter, or Ring-worm, or Chop, or crush in ones Palm of the Hand; Take Bay-salt finely beaten to powder, and mix it with swee Sallet Oyl Olive together, that the Oyl be very salt; and with that Oyl and Salt fret and rub away scurf, and so use it till he be whole, and purge him with the root Mechoacan.

To heal a bruised Thumb, Finger, or cut i the Leg; Take the leaves of an Elm, and stam them together, it will both binde and hea quickly, and knit the bones together that are di perced.

To stanch blood in a Wound, take Sage, an beat it together with Wheat flour, and lay it t it will stanch presently, and heal the Wound; will Shepherds-purse, Plantane, Knot-grass.

Unguentum album with Lint laid in a woun or old sore, and a Plaister of *Gratia Dei* thereo will heal it very quickly.

Pes

Pestilent-wort boiled in Milk, and made in a Posset with Sack, will cause one to sweat extreamly, and drive out the Plague; and heal them, and heal also the Ague. Lay the Herb, and curd unto the sore.

Sanicle, Sanamonda, *alias* Hedge-Avens, that beareth a yelow flower (but not the red) Scurvey-grass, Fumitory, and Sorrel, stampt and strained into Ale or Beer, and drunk inwardly, doth cure the foresaid Diseases of Tetter, Ring-worms, Scurfs, Scabs proceeding of the heat of the Liver, which do most commonly come, or break out at the Spring or fall of the Leaf.

Beat Bay-salt to powder, and put it into Beer or Ale, that it be as salt as Brine, and drink it three times, in three mornings it will put away any Ague, the strongest Ague that is.

The water of Oaken-leaves distilled and drunken, will stop the bloody Flux.

Elder leaves stampt, and laid to any sore or wound, will draw very fast at first; then mix therewith the fresh Fat of a Hog unsalted, and it will heal it very quickly.

The Cœlestial Governours :

OR,

A Discourse, in which is plainly declared what Members of the Body are governed by the twelve Signs, and of the Diseases to them appropriate.

Aries. *Aries* is of the East, Masculine, fiery and cholerick, and governeth the Head, Face, Eyes and Ears, *&c.* And of Sicknesses, The Apoplexy, Mania, Wounds and Spots in the Face, Abortisements, and other impetuos diseases, Ring-worms, and Morphews.

Taurus. *Taurus* is of the South, Feminine, earthly and melancholy, and governeth the Neck, Throat and Voice. And of Sicknesses, Squinancies, Scrophulus, Catarrhes, and Hoarseness.

Gemini. *Gemini* is of the West, Masculine, airy and sanguine, and ruleth the Shoulders, Arms and Hands. And of Sicknesses, Phlegmonies, Ferruncula, and other proceeding of blood in the said places.

Cancer. *Cancer* is of the North, Feminine, watry, and Phlegmatick, and ruleth the Breast, Ribs, Paps of Women, Lungs, Liver Spleen. And of Sickness, *Alopecia* watry Eyes, *Cotogses*, and Rheums, Scabs, and Leprosie.

Leo. *Leo* is of the East, Masculine, fiery and cholerick,

lerick, and ruleth the Heart, Stomach, Back, Sides, and the Midriff with *Virgo.* And of Sickneſs, *Cardiaca paſſio*, trembling of the Heart, and ſwouning.

Virgo is of the South, Feminine, earthy and melancholy; and ruleth the Belly, Guts, and Midriff with *Leo.* Of Sickneſſes, *Iliaca & colica paſſio*, Oppilations of the Spleen and black Jaundies. *Virgo.*

Libra is of the Weſt, Maſculine, airy, and ſanguine, and ruleth the Loins, Navel, Reins, Buttocks, and Bladder with *Scorpio.* And of Sickneſſes, all filthy ſcabs and ſpots in the Face, loſs of ſight, Canker and Hemorrhoids, Leproſie, *Alopecia*, and Chollick. *Libra.*

Scorpius is of the North Feminine, watry, Phlegmatick, and ruleth the ſecret Members, the Fundament and Bladder, with *Libra.* And of Sickneſſes, all filthy ſcabs and ſpots in the Face, loſs of Sight, Canker and Hemorrhoids, Leproſie, *Alopecia*, and the French Pox. *Scorpius.*

Sagittarius is of the Eaſt, Maſculine, fiery and cholerick, and ruleth the Thighs and Hips. And of Sickneſſes, hot Fevers, Ophthalmia, and blear Eyes, and falls from high places, and from Horſes. *Sagitarius.*

Capricornus is of the South Feminine, earthy and melancholy, and ruleth the Knees. And of Sickneſſes, Aches in the Knees, Deafneſs, loſs of ſpeech and ſight, Itch, Scabs, and foulneſs of the Skin. *Capricornus.*

Aquarius is of the Weſt, Maſculine, airy and ſanguine, and ruleth the Legs. And of Sickneſ- *Aquarius.*

ses. Fevers Quartane, black Jaundies, Swelling of the Legs, and Varices.

Pisces. *Pisces* is of the North Feminine, watry, and phlegmatick, and ruleth the Feet. And of Sicknesses, Gout, Scabs, Leprosie, and Palsie.

How the Members of the Body are governed by the seven Planets, and of the Diseases to them appropriate.

Saturn. *Saturn* governeth the Bones, Teeth, the right Ear, and Spleen, and the Bladder with the Moon. And of Sicknesses, Leprosie, Canker, Fever Quartane, Palsie, Consumption, black Jaundies, *Iliaca passionis*, Dropsie, Catarrhe, Gout in the Feet, Scrophulus.

Jupiter. *Jupiter* ruleth the Lungs, the Grisles, the Liver and Sperm with *Venus*, the Arteries and Pulse. And of Sicknesses, *Peripneumonia*, Apoplexy, Pleurisie, Cramp, the *Cardiaca passio*, with the Sun, Squinancy, numbness of the sinews, and stinking of the mouth.

Mars. *Mars* ruleth the left Ear, the Gall, Veins, Yard and Stones, and the Reins with *Venus*. And of Sicknesses, the Pestilence, hot Fevers, yellow Jaundies, Shingles, Carbuncles, Fistulaes, Chollerick Fluxes, Fevers, Tertian and Quotidian, all Wounds, especially on the Face, and the Falling-sickness with the Moon and *Mercury*.

Sol. *Sol* ruleth the Heart, the right Eye, the sight, the sinews, and the Brain with the Moon and *Mercury*. Of sicknesses, swooning, Cramp, *Opthalmia*,

Opthalmia, Rheuming eyes, and the *Cardiaca passio*, with *Jupiter*.

Venus ruleth the Genitors, Dugs, Throat, Loins, the Liver and Sperm with *Jupiter*, and the Reins with *Mars*. Of sicknesses, all diseases of the Matrix, *Gonorhea passio*, Flux of urine, *Priapismus*, weakness of the stomach and Liver, French Pox, Flux of the Bowels, and the menstrual sickness with the Moon. *Venus.*

Mercury ruleth the Spirits, Imagination, Memory, the Tongue, Hands and Fingers, and the Brain with the Sun and Moon. Of sickness, Madness, loss of the common senses, foolish doting, lisping and stammering, Cough and Hoarseness, the Falling-sickness with the *Moon* and *Mars*. *Mercury.*

The *Moon* ruleth the left Eye of a Man, and the right Eye of a Woman, the Belly and Guts, the Brain with the Sun and *Mercury*, and the Bladder with *Saturn*. And of sicknesses, *Collica passio*, Phlegmatick Apostbumes, all manner of Opilations, the Falling sickness with *Mars*, and *Mercury*, the Palsie with *Saturn*, and the Menstrual sickness with *Venus*. *Luna.*

Cardiaca

Cardiaca Simplicia;

OR,

A brief Account of some choice Simples, as are chiefly appropriated to the Heart.

Left unfinished by *Nich. Culpeper.*

WHat this Treatise concerns, the Title shews, the Margine shall also shew you what Planet and Sign of the Zodiack every Herb is under; all the several parts of the Body handled in this manner, open to you my own Model of Physick, and draw the Curtain which hath so long blinded the Eyes of the Understanding, both of Antient and Modern Physicians; here are revealed those hidden qualities, which they harping at, and only groaping for, could never give a reason of, like mad men rather then Naturalists. But I desire here to be helpful, not critical; therefore I shall about the Business promised in the Title, by him who loves and delights in the Works of the Lord.

A Commonwealth is well hope up with such Physicians.

Spittle Fields. *Nich. Culpeper.*
Sol 6. Libra 1649.

Baum

Baum is of a cherishing nature, and wonderfully resists passions of the Heart, faintings, and swoonings, it makes the man lightsome and blithe, merry and chearful, it comforts and chears the spirits, and takes away fears, cares and distracted thoughts arising from Melancholy, or adust Choler. It is hot and dry in the second degree, strengthens the inward parts exceedingly, helps digestion, and opens obstructions of the Brain; it naturally preserves the vital Spirits, Heart and Arteries from melancholy vapours, and is profitable in the bloody Flux, and a notable meat for such as have the Gout; a sovereign Antidote for such as are poysoned by eating Mushromes: I suppose it took its name [Balm] from its sovereignty in curing Wounds. *Sol.* *Leo.*

Scordium, or Water-Germander is of a heating, drying and binding quality, and provokes both Vrine, and the Terms in Women, it is a great Antidote against poison, and helps the gnawing pains of the Stomach or Sides, coming either through cold, or obstructions; it stops the bloody Flux, easeth the Lungs of old Coughs, and rotten Phlegm, it keeps bodies from putrefaction, resisteth Pestilence, Small Pox, Measles, faint spots, Purples; and some are of opinion, it withstands any Epidemical Disease whatsoever. It comforts and strengthens the Heart exceedingly, and nothing better to kill Worms, whether in the Stomach or Belly; boiled in Vinegar, and the place bathed with it, helpeth the Gout. *Jupiter* *Leo.*

Vipers Bugloss is a deadly enemy to poison, *Venus.* and *Leo.*

and poisonous Creatures, there grows enough of it about the Castle Walls at *Lewis* in *Sussex*, whosoever eats of it, shall not be hurt by venemous Beasts that day. *Crollius* in his *Basilica Chymica* will furnish you with enough such notions; it chears and comforts the Heart, expels sadness, and causeless Melancholy, it allays the heat of the Blood, and the fury of Agues; by cooling the spirits, it procures abundance of Milk in Nurses, especially the seed of it, it mightily easeth pains in the Back and Reins.

Jupiter. Sol. Burnet, is hot and dry in the second degree, and is a great friend not only to the Heart and Liver, but also to the whole body of man, a little of it put in Wine, is not only delightful to the taste; but also wholesom for the body. It refresheth the heart, quickens the Spirits exceedingly, driving away melancholy, and indeed the opposition of the house of *Saturn* to *Leo* shews that the heart and vital Spirits are impeached by nothing so much as by Melancholy; it defends the body from all noysom vapors, from ill Air and Pestilence; and indeed whatever defends from ill Air must needs defend from all Epidemical diseases, for it is the Planets corrupting the air, not the * Brewers corrupting their drink, that causeth Epidemical diseases. It is admirable good in fluxes, whether they be of blood or humors, whether they be internal or external, it stops the whites in women, belching and vomiting, and is a very good wound-Herb for all moist sores.

A piece of Colledge-nonsence in this time of Fluxes.

Venus. Taurus. Sorrel is cooling and binding, drying in the second

second degree, it oppoſeth the ſting and venom of Scorpions ſo exceedingly, that a man can feel no hurt by them; It ſuccors the heart, and blood, as alſo the Vital Spirits over-preſſed with heat, whether you take the Root, Herb, or Seed; if any Planet from *Scorpio* cauſe the malady, this is the cure. It reſiſteth putrefaction exceedingly in the blood, and reſtores weak decayed ſtomachs, it ſtops fluxes and helps the immoderate flowing of the terms, it ſtrengthens the Reins and Kidneys, and hinders the breeding of the Stone; neither is there a better remedy in the world for *Scrophula*, or the diſeaſe called the Kings evil, or any other diſeaſe in the neck or throat.

Violets; I can give but little reaſon if I were asked why I ſet Violets amongſt the Cordials, unleſs I ſhould plead tradition. All Phyſicians have reckoned Violets among the Cordial flowers, for my part I believe nothing leſs; they cool inflamations, be they internal or external, they are eſpecially appropriated to inflamations in the neck and throat, fundaments and matrix falled down and inflamed; they cool the heat of the Reins, thereby reſiſting the Stone, and ſtopping miſcarriages, difficult labours in women thence ariſing, they are excellent in Fevers and Plurifies, and hot Rhumes and hoarſeneſs of the throat. *Venus.*

Strawberries; I know no reaſon why I may not put in Strawberries here as well as either Violets or Sorrel, for neither of them are proper in this place, for the heart being the origi- *Venus.*

nal

nal of heat in the Microcosm, no cold thing is properly, or *per se*, appropriated to it. Strawberries are cold in the first degree, the fruit cold and moist temperate, the root dry and binding: in general they refresh the Spirits ready to faint for heat, they cool the liver and blood, abate the fury of Cholerick diseases, help Palpitation of the heart, the yellow Jaundies, Inflamations, whether internal or external; they are excellent in sore mouths, sore throats, Ulcers in the Privities, fasten loose teeth, Scabs, Itch, Tetters, and other Martial infirmities of the Skin.

Jupiter. Leo. Borage and Bugloss, their natures being the same, I put them both together, they are hot and moist, and naturally appropriated to keep the vapors of melancholy from the heart, and bridle the unruly passions of the vital Spirit, which my Theory of Chirurgery will manifest to you, they make the heart joyful and glad, cheerful and merry; it clarifies the blood exceedingly, opens obstructions of the Liver, and helps the yellow Jaundies, and by clarifying the blood, and removing the adust and sharp humors, there must needs be a gallant internal remedy for Scabs, Itch, Pimples, and other infirmities thence arising. They help swounings and passions of the heart, and restore such as are pined away either by Consumptions or any other lingring sickness.

Sol. Cancer. *Ros-Solis, Sundew,* It is always moist in hot weather; yea, the hotter the Sun shines upon it, the moister are the leaves; thence it took its name. It is excellent good for hot salt Rhumes

that

that distil down upon the Lungs, Ulcers in the Lungs, Coughs, shortness of breath, it comforts and strengthens the heart, and stays the fainting of the Spirits.

Angelica, heats and cherisheth the Heart and Spirits against poyson and pestilence, ill Air and Vapors, Epidemical diseases; it strengthens old and cold stomachs, it easeth all pains coming of cold and wind, provided the body be not bound, Purifies, diseases of the Lungs, Coughs Ptysicks, Chollick, Stone, Strangury, difficulty of Urine; it provokes the terms, expelleth the After-birth, it discusseth all inward tumors and windiness, obstructions of the Liver and Spleen, it takes away all crudities and indigestion of the stomach, and is a present remedy for Surfeits; the juyce cleanseth Ulcers well, the root is held to be stronger in operation than the leaves; the wild Angelica is that which we in *Sussex* call Kexweed, and is good for all the former premises, but not so effectual as the garden. *Sol. Leo.*

Rue is a mighty antidote against Poyson, by it *Mithridates* (that renowned King of *Pontus*) so fortified his body against Poyson, that he made it invincible; though some unworthy wretches in our age are not ashamed to say, he fortified his body against poyson by accustoming it to poyson; and when being vanquished by *Pompey* the Great, and betrayed by his own Son, he would have poysoned himself, but could not: a likely tale, as though if he had accustomed his body to hot poysons, cold would not quickly have dispatched him, and the contrary: But to *Sol. Leo.*

leave

leave the grand lyars of the world, the most of which, (the more is the pity) are scholars, and to come to our business. Rue is a counter-poyson against dangerous medicines, ill Air; it preserves the whole body in health being but in a very small quantity, taken every morning; it takes away lust, and is an enemy to *Venus*; it is admirable in pains of the sides, coughs, difficulty of breathing, Ptysicks, Asthma's, Inflammations of the Lungs, sharpness of urine; it kills Worms, and helps the Dropsie, and Warts in any part of the body, and is admirable against the bitings of venomous beasts.

THE

THE

Chirurgeon's GUIDE:

OR THE

ERRORS

OF SOME

Unskilful Practitioners

IN

CHIRURGERY.

Corrected by

Nich. Culpeper, Gent. late Student in Physick and Chirurgery.

LONDON,

Printed for *O. B.* and *R. H.* 1677.

THE

The Chirurgeons Guide:

OR,

The Errors of some unskilful Practitioners in Chirurgery.

The first Error which they use, is touching the Disease called in Latine, Lues Venerea, *and in English, the French Pox.*

THE Errors which are used at this present (touching the Venerean Disease) are very great, but chiefly at the beginning; for when it first breaks forth, it appeareth in the Yard with inflammation, Ulcers, and Excoriation of the conduct of the Urine, which cometh from the neck of the Bladder: and after that commonly follow Apostumes of the Groins, with Pushes, and such other like discoloured Pimples, according to the infected humour; for the cure of the which, unskilful persons begin with vehement or strong Medicines; as *Colocinthis*, Confection of *Hamech*, or such like. And the next day they open a Vein

in the right or left arm, (respecting not that there may follow a lask of their vehement Purgation) and then minister their unctions, and suffumigations, which is certainly a manifest Error.

By the which means they draw the infectious blood and humors to the noble parts, and feeling the inward annoyance of the same, sendeth it to divers outward parts of the body. The which doth ingender hard tumors, as knots and kernels not easily curable, and most sharp and fretting (rebellions against curation) botches, with such other like.

And so by the maliciousness of the humor, it corrupteth and eateth the bone with such pains and torments, that the poor Patients are so afflicted, that they know not where to rest; and especially more in the night, than in the day. Therefore at this present I have thought good according to my little skil, to teach a Method for to bring these errors into a perfect order.

At the beginning of this contagious Disease, you shall first begin this curation by evacuating of the body with gentle Lenitives, which do both cool the boiling rage of the blood, and also make it thinner in mundifying the blood: this must be used according to the temperature of the Body.

The which shall be done after that the body is prepared; to the end that the solutives may the better work upon the aforesaid humors. For in this case, nature must rule the Chirurgeon, and not the Chirurgeon nature. Then after that,

it

it is necessary and profitable to open the Ankle-vein, in the right or left foot, according as the Apostume doth appear; and if there be no Apostume, according to the discretion of the learned Chirurgeon: this done, you divert or pull back the aforesaid infectious humors from the principal parts. And upon the Apostume, you shall apply continually mollifying and drawing Medicines, in doing what may be to bring him to suppuration. This Indication being accomplished, you shall use of the potion made with *Ebenum* and *Guiacum*, prepared according to the temperature of the humors, which shall be used the space of a Moneth, or thereabouts.

And although that some learned men have an opinion, that the decoction of *Guiacum* ought to be used without any other Medicines, yet nevertheless it hath been found by experience, that the use of other Simples with it, (being fit and agreeing to the diseases) hath a great deal more profited, and been found of better effect than if it had been ministred alone; for in a compound disease a simple remedy is not requisite.

Although that *Alphonsus Ferrus* hath written to the contrary; the which *Alphonsus* useth this decoction of the Wood in a manner to all diseases; (whose opinion is not to be followed) which decoction is used in *Phtisi. etiam si dies placuerit in senio Philippi.*

Moreover they have greatly erred, which have set forth the *Radix Chini*, being a root very dear, unprofitable, and altogether without taste,

and the greatest error of all is committed among them, which have brought in use the diet of the decoction of Box-tree, which is an Astringent wood stinking, and an enemy to all the principal parts. And if you will have a wood which is most agreeable to the *Guiacum*; you shall use of *Fraxinus*, the which openeth obstructions of the Liver, of the Milt and of the Reins; for I have known many which by the use thereof, have recovered their health.

The second error touching the said Disease, when it cometh to suppuration.

WHen this Disease hath been once taken in hand and evil handled, either by Ignorance of the Chirurgeon, or the negligence of the Patient: The common Chirurgeons use commonly new errors; that is, with giving solutives without preparing of the evil humors. By the which means they take away the best, and leave the worst behind; whereof ingendreth Nodes, old and canker'd sores, and such like. Then they (as evil or rather worse) apply their Unctions or Suffumigations before that the Ulcers be made clean, or the Nodes taken away, and sometimes leave the Bone foul; By the which means, they purchase to themselves both shame and infamy: for within four or five moneths the Ulcers open with great corruption of the Bone:

Moreover they commit an error touching the Unction; for they anoint the Head, the Region

gion of the Heart, and other noble parts, against all reason: and also all the whole body over, which is the occasion of many a mans death.

Therefore to amend these errors (when you see that this Disease is confirmed, and that there are hard Ulcers, hard Swelling, or Nodes) it is the surest way to mundifie the said Ulcers, to open the Nodes with a caustick; then you shall make incision in the Node unto the corruption of the Bone, and then apply *Præcipitatum*, or else Pledgets with *Basilicon* and *Præcipitatum* mingled together: this done, you shall take away the corruption of the bone.

And then after that you may safely use your Unctions made with *Axungia*, Gums, *Minerals*, Oyls and *Mercury*; also if you add thereto of fine Treacle or *Mithridatum*, it will be the better.

You shall anoint the Shoulders, the Muscles of the Back, the Loins, the Hips, the Thighs, the Knees, and all the outward members, as Legs and Arms.

But you must take very good heed that you touch not the Head, the Region of the Heart, the Stomach, nor the ridge of the Back. Also you must have a good respect to cease your anointing in such order, that you bring not too many accidents to the mouth, whereby the Patient may utterly lose the use both of his Tongue and Teeth.

Because that so many ignorant Chirurgeons, have taken upon them this cure (without either

discretion in applying the Unction, or ordering of the Patient) I have thought good to write two or three words touching the ordering of the Patient.

When the body is prepared with apt and meet Medicines, as well Syrrups, Decoctions, Purgings, and opening of the Vein according to the disposition of the body, the Patient shall be placed in a place naturally hot or else otherwise made warm, which must be free from all cold; having the doors, windows, and other open places closely stopt; for the cold Air is very hurtful both for the Sinewie parts, and also for the working of Medicines; for it will diminish and hinder the actions thereof. And in this case there are many which commit great errors, which are worthy of reprehension; for as well in the Winter as in the Summer, they anoint the Patients in great and large Chambers where very much Air entreth.

Wherefore at the beginning of this cure (if the place be not very close and warm) you shall make a Pavilion with Coverings, and such other like, round about a fire; by the which means you shall keep the cold Air from the Patient. But if it be possible, it is better to have a little Chamber close and warm, and also continually a pan with Coals in the midst of it.

If it be so that the Patients be so weak that they cannot abide the heat of the fire, or would be loth to be seen naked, (as Women or Maids) you shall anoint them lying in their Beds; First, the Patient shall put out one Arm, and then the other;

other; and so the rest of the parts shall be anointed one after another. And you shall use the Patients from time to time, to such a course as is required against the disease.

The third Error, is concerning Wounds piercing into the Breast.

IT fortuneth oftentimes, that the Wounds pierce the hollowness of the Breast, so that great quantity of blood doth fall down into the bottom of the same, and there doth stay upon the *Diaphragma*, also the heaviness of the said blood oppresseth the *Diaphragma*, and putrefieth and ingendreth an evil Quality. The which putrefaction sending Vapors to the heart, causeth a continual Feaver, and commonly death within ten days. Of the which the common Chirurgeons have no consideration, or else by their ignorance they know not the cause; and so the Patient is destitute of all help.

Diaphragma is two Muscles which go thwart the Breast and separateth the Heart from the Liver.

Wherefore when you see that the Wound pierceth into the *Thorax*, or Breast, you shall take good advisement, in searching out diligently, whether the Blood be descended into the lower part of the *Diaphragma*; the which may be known by the stinking of the Breath, and by the relation of the Patient, which doth feel the Blood quivering or shaking inwardly: And also commonly his face will be of a reddish or high colour, by reason of the Vapors which ascend up.

And note that at the which side the blood doth

doth most remain in lying upon the same side, the Patient shall feel less pain than upon the other; because that the said blood oppresseth the Lungs and the *Diaphragma*; the Chirurgeon ought to have a good respect to the signs above-written, and whilst that the strength of the Patient is yet remaining, it shall be needful to make way for the said blood to be evacuated between the fourth and fifth rib, a hand breadth, or a little more from the ridge of the back, and your Incision-knife being very sharp; also you shall do it by little and little, very gently in cutting *Mesopleuria*, or the Muscles between the ribs; it ought to be done toward the lower part of the said Muscles; for the Vein which nourisheth them, and the Ligaments which give them their moving and feeling, are placed more above than below.

After that the Incision is made, you shall let out the corrupted blood by little and little, according to your discretion, and it shall suffice to evacuate every dressing five or six ounces; this done, it shall be very profitable to use the wonted Potions, which you shall find in the writings of learned Practitioners, which have largely written of the said potions; and by this means above-written, I healed four in one year. The which cures without the aforesaid remedies, could never have been done; for the which I give unto God most hearty thanks.

The fourth Error, touching the applications of the Trepans, Terebelles, for fractures of the Head.

IN the fractures of the Skul, there are committed great errors touching the application of the *Trepan*, principally when the bone is broken in many parts; for they have no consideration of the shivering of the Skul, but apply the *Trepan*, by the which means they press down the shivers of the bone upon the *Dura Mater*, and rent or tear it in such order, that it produceth grievous accidents, whereby commonly death ensueth. Wherefore in this case, you shall have a good consideration before that you apply the *Trepan*; for it is better (if it be possible) in this case to use other Instruments, as Eleviatories, Cisers, *Lenticuli*, or such other like, to make way for the bruised matter which depresseth the *Dura Mater*, it shall be the better, and less danger for the Patient. By this means, I have many times forborn the applying of the *Trepan*, to the profit of my Patients, and my good Name and Estimation.

Moreover there be many ignorant Chirurgeons, which without consideration apply the *Trepan* upon all parts of the Head, as well upon the comistures, or seams, as other places; which is the cause of the death of many Patients.

Wherefore they ought to have a great consideration, and to be very diligent in this respect, and for to use their Art according to this true Method prescribed them.

The

The fifth Error, touching the Punctures of Nerves.

WHen it chanceth that any is hurt by the Punctures of Nerves, if he be not ſpeedily helped by ſome cunning and expert Chirurgeon, he is in great danger to fall into Convulſions, which is the occaſion of many a man's death, which commonly hapneth to them that are dreſt by the ignorant and common Chirurgeons: For when they begin the cure, they make Fomentation with hot water, wherein hath been boiled Mallows, Violets, and ſuch like; then after the Fomentation, they apply an Appeaſer of pain made with the crums of white Bread, being mingled with the yolk of an Egg, Oyl of Cammomile, and Oyl of Roſes; the which things are altogether contrary to the Punctures of Nerves.

Foraſmuch as their application doth moiſten too much the nervous places, and retaineth or keepeth in the matter which is already come to the place; and if there be any Apoſtume, it doth augment and encreaſe it, and cauſeth the matter to aſcend up to the Brain, whereby enſueth Convulſions or Death.

Wherefore to avoid this danger, and to follow the cure methodically, you ſhall have firſt a regard to the evacuation of the body; and if the ſtrength of the Patient be good, to uſe *Flebetonice Revolſive*, or according to the cauſe of the grief. Then to take away that which is ready conjunct, you ſhall enlarge the Orifice, to the end,

end, that the Medicine may the better penetrate to the bottom, and take away the sharpness of the humour. In this case I have found very profitable the Oyl of *Hippiricon* prepared in this form; that is to say, with Venice Turpentine, and for one ounce of the said Oyl, you shall take half a scruple of *Euphorbium*, which shall be applied very hot with Pledgets; and upon that a Plaister made with *Propolis*, *Gum Ammoniack*, and Wax as much as shall suffice. By this means the matter (which is drunk into the Nerves or Tendons) shall be drawn out to the outward parts.

Also for this intent I have found profitable Linseed Oyl, and *Euphorbium*, of each alike, with the twentieth part of *Sulpher*, being very finely powdred, with *Perosin* and Wax, as much as shall suffice to make an Unguent.

This Unguent doth heat moderately, attract and dissicate, and is of a subtle faculty, with the which (by the help of God) the Chirurgeons shall get both honour and profit.

The sixth Error, is touching the abuse of the Runners about, called Cutters for the Stone and Ruptures.

AMong the common Runners about, (which use to cut the Stone and Ruptures) there is a great error of theirs to be lamented of any Christian heart; for under this cure of cutting the *Hernies*, they do miserably take away the Stone, as well in the *Hernia aquosa*, or *ventosa*, as in

in all the rest, the which is inhumanely and against the will of God; and they do not only use it in men, but most of all in little Children; therefore it should be very good for the Parents which have their Children troubled with any kind of *Hernies*, that before they commit their Children to lose their stones, and sometimes their lives, by any of these Runnagates, (for so may I well term them) that they shew them to some learned Chirurgeon, to the end, that he may see what kind of *Hernies* they have, and so to discern the *Aquosa* or *Ventosa*, from *Intestinale*, or *Omentale*.

For certainly I have seen *Hernies* in Children, which came by the relaxation or division of the *Peritoneum*, have been perfectly healed by the apt applying of glutinative Medicines, and such other like, without cutting or taking away of the Testicle. But such is the covetous desire of these Persons, which make the Parents believe that it cannot be helped without their butcherly cutting; and for to get Money, which they are as greedy after, as Vultures after their prey, not having the fear of God before their eyes, but like covetous Gripers catch what they may for the time, and care not what becomes of them afterwards, whether they live or die; we know by woful experience what harm they have done both by the murthering cruelly, and also lameness, and continual pain. These Fellows rush into *England*, and have such a great name at the first coming; but after, when their works are tried, and then the proof of them seen, the people

ple for the most part are quickly weary of them; and many a fatherless Child and Widow, which they have made, may curse the time that ever they knew them. I dare affirm they never did any cure in *England*; but that there are English-Men which have done the like, and greater.

Such is the foolish fantasies of our English Nation, that if he be a stranger, he shall have more favourers than an English-man, though the English-man's knowledge doth far pass the others, as experience therein hath shewed: and this I will stand to the proof of, that there are English-men that shall in all things do as much both by learning and experience as any of them all. That they may not deceive the common people with their fair promises, I resolve, by God's permission, to write of all the kinds of Ruptures or Burstings, and how to know every one of them; to the end, that any Chirurgeon which hath not the right knowledge, may streight at the first sight know what to do. I will begin to treat of the kinds of Ruptures, and first of the division of them in general, and then particularly.

Of the eight kinds of Hernies.

THere are eight kinds of *Hernies*, or Ruptures; whereof some have their proper names, and the others by similitude: the proper *Hernies* do most commonly come by the Relaxation, or Rupture of the *Peritonæum*, insomuch

much that the *Inteſtines*, and *Epiplocon*, or *Zerbus*, doth loſe their natural place; and of theſe are ſeven kinds; that is, *Enterocele*, otherwiſe called *Herni inteſtinale*; *Epiplocele*, or *Herni Zirbale*; *Bubonecele*, or *Herni Inguinale*. The *Hernies* by ſimilitude are when there is ſome tumour againſt nature in the Cods or in ſome part of the Groin, without the coming forth of the *Inteſtines* or *Zirbus*, and of theſe there are five kinds; the firſt is called *Herni Aqueuſe*; and of the Greeks *Hydrocele*; the ſecond *Herni Carneuſe*, or *Sarcole*; the third *Variqueſe*; the fourth *Venteuſe*, which is called of the Greeks *Pneumatocele*; the fifth *Humorale*, which ſhall be ſpoken of particularly in order: and firſt we will begin with the proper kinds.

Of the Hernie Inteſtinale.

FOr becauſe that the *Hernie Inteſtinale* is the moſt convenient, I will ſpeak firſt of it.

This kind is no other than a certain deſcending down of the *Inteſtines* in *Scrotum*; the cauſe of the which is when the *Peritoneum* is broken or relaxed in the plate where the *Spermatick* veſſels do paſs; which comes commonly by ſome vehement ſtrain, as by vehement running, leaping, lifting, or vehement crying, and ſuch other like; the ſigns to know when the *Inteſtines* is deſcended into *Scrotum*, is when he lies, they will eaſily be put up again without any manner of trouble, or may be reduced, the Patient ſtanding on his hands; and in the reducing you ſhall

shall hear a gurguling or noise, and by this you may know it from *Zirbus*, because that when the *Zirbus* is put up it makes no noise, and also it is not so painful: the other signs shall be declared when we come to speak of the *Herni Zirbale.*

When this kind is not very far gone, and that it be not compleat: the best way is to cure it by Medicines, as well to be taken inwards, as to be applied without; that is to say, with emplaisters, and so by convenient trussing and boulstering steept in the Juice of Herbs convenient for Ruptures which are of attringent and glutinative faculty. I have seen many by these aforesaid Medicines have been perfectly cured, yet nevertheless, if for the oldness of it, that it be not to be cured by these means; then you must come to the last remedy, which is by cutting; for the executing of the which, I wish all men to chuse an expert Chirurgeon, and not to trust too much to these Runners about; and as for this kind, it may be cut without taking away of the *Testicle.*

Of Herni Zirbale.

HErni *Zirbale*, which the Greeks do call *Epiplocele*, is another thing than the falling of *Zirbus* (which is a grease that covereth the Guts) into *Scrotum*, the which most commonly falls within *Didimes*, but yet sometimes by the breaking of the *Didimes* it falls out; the causes as well inward as outward are the same

which cause *Herni Intestinale*; for look how the *Peritoneum* is broken or relaxed in the other; even so doth it in this; the signs are much alike also, saving that it is much more soft; for in the touching it handleth like Wool, and is also less painful; and it is more difficult to put up than the *Herni Intestinale*, and in the reducing makes no noise; this kind is less dangerous than the others, by reason that the pain is less, and also because that the excrement is not in it, as it is in the *Herni Intestinale.*

Now here is a special thing to be noted in this kind, which the common cutters do use; that is, they do use to cut away the *Zirbus* which is descended within *Didime*, without either tying or cauterizing, and so there followeth a flux of Blood, which having no issue, but is retained in the belly, there doth corrupt, which causeth most perilous accidents, and most commonly death.

Of the relaxation of the Peritoneum, called Herni Inguinale.

Herni Inguinale is a descending of the *Intestines*, or *Zirbus*, into the Groins, which the Latines call, *Inguina*, the which sort doth never go further than the Groin; for when the *Intestines*, or *Zirbus* doth pass thorow the *Peritoneum*, then it is either *Intestinale* or *Zirbale*; for this kind is nothing but a relaxation of the *Peritoneum.* The causes are as of the others aforesaid, and it is easily to be known by the roundness; and it will be more easily reduced than any of the others; you may

may know when the *Intestines* is descended by noise that it will make, though not commonly, yet most oftenneſt, as hath been said of *Enterocele*; but if it be the *Zirbus*, it makes no noise, and is much more softer, and not so painful.

Of the kinds of Hernies *which be by similitudes or improperly called.*

WE have spoken of those three kinds of *Herni* which are properly called; now it remains to speak of the five kinds which are by similitudes; and first we will begin with the *Aquose*, which is no other thing, than a certain watrish tumor of *Croton* increased by little and little, and for the most part lies between *Heritroides* and the Spermatick vessels; howbeit sometimes it may be contained between *Dartos* and *Heritroides*, and between *Dartos* and the *Scrotum*, as many learned men have written: the signs are, that the *Scrotum* doth wax big by little and little, and for the most part without pain, and the tumor is heavy, and glistering, and hard, principally when the *Scrotum* is filled: it waxes in length, and doth not return as doth the *Intestinale* and *Zirbale*, but remains at one stay.

This kind if that the water have long lain there, and so corrupted the *Testicle*, it must be taken away.

Of Herni Charneuse.

HErni *Charneuse*, which the Greeks do call *Sarcocele*, is a tumor against nature in the

Scrotum, which there doth grow to a certain scireuse flesh, and doth much resemble the *Verequeses*, or Swelled Veins; the causes of the which, are by the gathering together of abundance of gross humors, which nature cannot rule because of the weakness; the signs are unequable hardness and inflammation, which doth always remain in the part; that is to say, the *Didime*; and doth always increase with pain, being unequal and not even: wherefore *Guido* saith, that this kind and *Vanqueuse* are very dangerous.

Hernie Verequese.

HErnie *Verequese* is an appearance of Veins not accustomed about the Testicles, and other parts contained within *Scrotum*. The causes are gross humors gathered together, as melancholick blood, and such like, which nature cannot disperse, because of weakness. The signs are, repletion of the Veins about, like to the twigs of Vines, with softness of the Testicle or *Didime*.

This kind, if it be not very great and far gone, it may be healed by solutive Medicines.

The Hernie Ventose.

HErnie *Ventose* is a tumor of the Cods increased by wind; and from the imbecillity or weakness of the part affected, it is known by the swelling of the Cods and Yard, which glistereth like unto a slikt paper; it comes suddenly, and is round and light, if that there be not another humor joyned with it.

It

It is to be cured with Carnificatives, as *Oleum Nucum, Oleum Anethinum, Costinum*, &c. And there may be added too of Seeds and Herbs, as *Semen Anisi, Carvi, Fæniculi, Agni casti, Ruta, Calaminta, Origani*, &c.

Hernie Humorale.

Hernie Humorale is an Apostume contained likewise in the Cods, which is ingendred of humors hot and cold, not much declining from the natural habit, which may lie between *Scrotum* and *Dartos*, or between *Heritroides* and *Dartos*, or only within *Heritroides*; as for the causes, the signs, and curation are like to other Apostumes.

Now that I have declared the definition, causes and signs of *Hernies*, it shall not be amiss to expound in few words those parts which must be opened when any of these kinds are cured by handy operation: and this is to be noted first, that the Testicles are covered with three Tunicles; the first of them takes his original of the skin, and is called *Scrotum*, or Purs; the second which takes his original of the *Peritoneum* and is called *Dartos*; the third which is proper to the said Testicle, and is called *Herstroides*; these two last do not only cover the Testicles, but also the Spermatick vessels; as well they which bring the substance wherewith the Sperm is made, which are named *Præparans*, as them which bring the Sperm to the neck of the Bladder, which is called *Ejaculatores*, or expelling; the which goes up to *Ossa pubis*.

Phlebotomy displayed:

OR,

Perfect Rules for the letting of Blood.

GAllen, *Ipocras*, and *Avicenna*, and other Masters of Physick accord and say, That letting blood of the Vein, and that is called *Phleobatomatum*; or it is ventosing, carving, or cutting: and letting blood of any of these wise, is good for man's health of body; for Blood immingled with other humors, that is too much, or else corrupted by the cause of much sickness; it is therefore good to know which Veins in a man should be let blood, and for what Sickness.

The Vein in the Forehead, is good for the Frenzy and aching of the Head, and for the Megrum, and for the Morphew and Scab in the Face, and for the Apostumes in the Eyes, both hot and cold.

The Vein in the Heart, is good for a man's mind, and for the Rhume that is within the Forehead, and for the watering Eyes.

The Veins in the Temple, is good for the Megrum, and for the Head-ache of the Eyes, and that hath long lasted, for the sickness of the Eyes,

for

for ach in the Eyes, and for the great heat in the Temples.

The Veins behind the Ears, is good for the Blains, and Pimples of the Head, for the Megrum and Ach of the Head, it helpeth man's mind, it is good for Tooth-ach, and for the Gums, and for all vices in the Mouth, and it purgeth the Rhume of the Head.

The Veins in the corner of the Eyes next the Nose, is good for the Megrum, for all the sickness of the Eyes, and for the Sight, *Cephica tum prius apta.*

The Vein in the top of the Nose, it purgeth the Brain, it is good for Ach and Flux of the Eyes, and for the Ach of the Nose.

The vein in the Cheeks is good for the Megrum, and for Spots or Scabs in the Head.

The Vein in the Mold is best for to bleed, and for to wash the Head with the same blood.

The Veins of the over-lip, and the nether, be good for hot Blains in the Mouth, and for Apostumes, and for hot evils in the Mouth, or Gums.

The Vein under the Tongue is good for Posthumes, and Rhumes of the Head and Gums, and all manner of vice of the Eyes, Mouth, Tongue, Tooth-aching, and Blains of the Nose, Mouth, Gums, and for the Apostumes, and swellings under the Throat.

The Veins under the Chin is good for the Kings-evil, and for Sauce-flean, for Spots and Blains in the Face, and other Aches of the Eyes, the Gums, and for Ach in the Nose.

The Veins of the Neck before, is good for the Squinancy, and for all manner of Apostumes and Swellings that come from the Head to the Ears, or to the Gums, that causeth the Tooth-ach, when the breath beginneth to be short.

The Vein of Liver that is called *Basilica*, it is good for the Jaundies, and for chafing of the Liver, and for all manner of Dropsies, and it is good for all evils in the Breast, and aching of the Back, Shoulders, Sides, and Stomach, and for the Posthume that is called *Pleusis*.

The Head Vein that is called *Cephanica*, it is good for the Megrum, and for Head-ach, and for madness of the mind, for ach, and all other vices in the Eyes, Teeth, Tongue, the Squinancy, and other evils that come to the Throat.

The Heart Vein that is called, *Cardiaca ut medium*, it is gentle Purgations, for it draweth blood and humors of all the body; but namely it is good for the Sickness and Purgations of the Heart, Breast, Stomach, Liver, and Lungs.

The Vein above the Thumb is good against all Fevers, and most Fever quartane, and for evils of the Gall, and for streightness of the Breast.

The Vein between the Thumb and the Forefinger, let blood for the hot Head-ach, for frenzy and madness of Wit, and for Sickness of the Head, *Cephanica*, let the blood of the Vein in the Forehead, if it be needful.

The same Vein of the left hand, is good for Lithargy, and afterward bleed in the Forehead.

The

The Vein which is between the little finger and the next thereto, is called *Salva cella*; you must let blood in the right hand for Apostumes and sickness in the Stomach, and for all evil humors about the Liver.

The same Vein on the left hand, is for to let blood for Impostumes, and gathering of evil humors about the Milt and Spleen; it is good for the black Jaundies.

The over Vein in the Yard is good for the Cramp, and for *Sciatica passio*, for swelling of the Womb, for the Dropsie, and for the Stone.

The nether Vein of the Yard is good for the sides, for the Reins, Bladder, for swelling of the Stones, and for the Hemorrhoids.

The Vein beneath the knee helpeth the knees, and it is good for aching of the thighs, and the joynts, that is called *Sciatica passio*.

The Veins beneath the knees, both within and without is good for the Liver, Sides, and Thighs, and for the matter that is above, and to draw downward.

The Vein in the Hams is best for holding of Womens Purgations; for it is the next matter, as saith *Aviceri*, and also it cleanseth man's body.

The Vein that is under the Knuckle, which is called *Sophena*, It is good for Apostumes, Swellings and achings, and other evils that come to man's body from the Head to the Foot; it asswageth them, it is good for the Stone, and letting of Urine, it helps the Matrice, and Womens Purgations,

tions, it is good for the Scab that is called *Malum mortum de Bassilica.*

The Vein that is under the Knuckle without, that is, called *Sianca*; it is good for aching that is in the Thighs, and goeth down to the Legs, and to the Feet, and for the Podagar, and for the Scab; it helpeth most the aching of the Thighs and Joints, that is called *Sciatica passio.*

The Vein that cometh to the great Toe on either Foot, it is good for the Gout in the Eyes, for Blains and Spots in the Face; and for Postumes and Evils of the Stones; for the Blood, for Cankers, Festers, and Sores in the Thighs and Legs; and for withholding of Womens Purgations.

As for the time of letting Blood; to wit, that neither in hot weather, nor yet in great cold, nor in rainy weather, nor in misty weather, nor in the weather of great tempests, nor in the old Moon, nor in the new; that is to say, four days before the change, neither four days after; but the three first quarters be good, see that the Moon be in a good sign; and from St. *Bartholomew's* tide, to St. *Peter's* tide, till *February*, let the Blood on the left Arm, and in *January* on the right; that is to say, Spring or Summer; from the twenty fifth day of *July* to the fifth of *September*, let no Blood, for then the Canicular days be, after the teaching of *Galen* and *Avicenna.*

Rules

Rules concerning Blood-letting to be observed.

ALso be ye always well advised and wary that ye let not Blood, nor open no Vein, except the Moon be either in *Aries*, *Cancer*, the first half of *Libra*, the last half of *Scorpio*, or in *Sagitarius*, *Aquarius*, or *Pisces*.

Remembring also that you ought not to do it in the day of the changing, nor in the day next before, nor next after the same, or when the sign is in the place where the incision should be made; neither in the heat of Summer, as from the middle of *July* unto the middle of *September*; nor in the cold time of Winter, when there is much Frost and Snow; except urgent necessity forceth you thereunto. Also if you choose out these signs following, appointed unto each complexion; doubtless you shall do the better, so that time and occasion will suffer it. As thus,

Open a vein in the Phlegmatick person, when the Moon is in *Aries*, saving in the Head.

In a melancholick Man, the Moon being in the first half or fifteen degrees of *Libra*, except in the Hips; or when the Moon is in *Aquarius*, saving in the Legs.

In a Cholerick body it is best to be let Blood what time the Moon is in *Cancer*, saving in the Breast; the last half of *Scorpio*, saving in the Privy members; or in *Pisces*, saving in the Feet.

The Sanguine man may bleed in any of the afore-

aforesaid Signs, so that he do it not what time the Sign is in the Members, or the Season inconvenient. Therefore beware also ye Chirurgeons, that ye make no notable incision, as to cut Ruptures, take out the Stone in the Bladder, devoid from the body any natural Excrescences, Wens, or Nodes to depart, deplorate or rotten Members, to root out the Canker in the Breast, let out the water collected in the Belly through the Disease *Ascites*. To be short, to make an incision or cautherization in any member, or to remove the Catricle from the Eye, or to attempt any other thing by natural working upon the body of man, when the Sign governing the Sun is in the Members, in which such attempts are to be made, for the Remedy of these Diseases aboveſaid; or when the Lord of the Ascendant, or first House, is the same Sign that governeth part of the Body at that time; or when there is any Oppositions, Conjunctions, or Quartile, Aspects of *Saturn* and *Mars*; or when any Planet is evil aspected unto another; or when the Moon is in the Sign of *Leo*; or in the day of the change or full, except great necessity require it.

Moreover I would wish no incision to be made about the Full of the Moon, whereafter any great Flux of Blood may be feared to ensue; though the Sign be never so meet, but rather let it be done in the Wane of the Moon.

As touching the Stone, Ruptures, Dropsies, to be holpen by way of incision, I have rather mentioned them in this place, because that the rude

rude and ignorant Chirurgeon may be brought to the true Practice and Knowledge hereof. I doubt not but to make many partakers of the benefit thereof; whose good intent I would wish either to follow in those attempts, and so to use it in utter refuge, when other means will take no place in that case, it being a most assured Remedy for the time and due observations of letting Blood, right well allowed, and practised at all times.

Urinal

Urinal Conjectures.

Brief Observations, with some Probable Predictions on the Sick Patients Stool or Water.

I Must acknowledge that in my judgment, I do in general, as concerning the uncertainty of Urine concur with Learned Dr. *Read*; but not so, as in some particularly, evident, and remarkable distempers wholly to slight the Urinals Prophecy: I shall therefore only set down some useful Observations, and refer them to the censure of sober and serious Practitioners. Urine is the clearer and lighter part of Blood proceeding from the Reins, which if endeavoured to be suppressed, causes the Chollick or Stone. At the first evacuation most Urines appear thin so long as they retain any heat, which whilst it prevails, suffers not the Urine to grow thick, or congeal. Sometimes the Patients Urine comes thicker from him, afterwards clearer. Some remain still as they were made: those that have Urine clear, will soon collect that which is thick into the bottom of the Urinal: Others remain troubled, the grosness notwithstanding gathered in the bottom, insomuch

insomuch that these diversities of thin and subtle humours ought to be perceived of things conceived in the Urine. Some descend to the bottom, called in the Greek, *Hypostasis*, in English the Grounds, which if white rising up from the bottom like a pear, signifie health; if of another colour, some distemper: if like things are seen in the middle of the Urinal, they are called sublutions: if they approach to the highest Region of the Urine, they are in Latine called *Nubilæ*, in English Clouds; the grounds and residences imperfect, like little red Vetches, in Latine called *Orobea*: some like to Bran of ground Wheat severed from the Meal, in Latine called *Furfurea*. Other Urines resemble Plates, having breadth without thickness, in Latine called *Laminea*: some are more like to Meal, Wheat, or Barley, in the Latine called *Similacea*.

There are sometimes discerned in the Urine things that resemble white heats, some longer, some shorter; some like to Rugs almost red: there is also sometimes seen in the uppermost part of the Urine a foam or a froth in bells or bubbles: sometimes there swims in the Urine the resemblance of a Cobweb; at other times there is about the Circle, as it were the renting of Cloth, or the resemblances of the Motes of the Sun, things like the corruption of a Sore, or the masculine seed; sometimes gravel or sand: in these there may be divers colours, some white, some red, some yellow, some gray, some black. These Colours must be strictly observed, whosoever will undertake from them a confident determination

mination of the Sickness. I refer all these to the judgment of wise persons, what subtilty and cures in such niceties ought to be used.

There is for this purpose to be considered, that judgment may not be wanting; first whether the Ordure be thin, or very thick, what other matter issueth out with it, what colour it is of, what the savor is, how little, or how strong, how easie, or how painful. Secondly, the sweat, what colour it is of, of what smell, whether the taste be salt, bitter, sower, or unsavory. Thirdly, the evacuation of it be of one colour, or of many; if it doth smell very strong, what humor it did most abound with, whether fasting, or after-meals, painful or easie. Fourthly, whether the Spittle is thick or thin, mixt with blood, corrupt like the humor issuing out at the Nose; and if that be blood, whether it be red, watry, or black. Lastly, it is to be observed what the diet of the Patient hath been before, as also in his sickness; his age, the strength of his body, exercise, and the air he lives in, where he continued longest in his youthful years, whether in high or low, watry or dry, hot or cold Countreys; these generals might suffice. I shall conclude for the Student's better satisfaction with some other from time to time, retained traditions, which in my judgment some of them are worthy of serious consideration: white Urine signifies rawness and indigestion of the Stomach; red heat, thick like Puddle, excessive labour or sickness; white or red gravel appearing in the bottom of the Urinal, threatens the Stone in the Reins; black-

or

or green coloured Urine, is ominous, commonly signifying death.

Of Vomits.

IS the expulsion of bad humors contained in the Stomach upward; it is accounted, if wisely administred, as to the mitigation of the violence rightly considered of, to be the wholesomest kind of Physick, for those which are gross, or full of humours: For that which a Purgation leaves behind, a Vomit roots up; if the party vomit too much, rub his feet with hot and sweet water; and if it cease not, apply a gourd to the mouth of the Stomach. Sometimes without any Physick at all, one may fall to a customary vomiting, then it proceeds from the hot complexion of the Stomach; if from a cold, you may help it by a bag of Wormwood, dry Mints, or Marjoram, of each alike; one handful of Nutmegs, Cloves, and Galingal, half a dram of each one: let all of them be dried and powdered, and put betwixt two linnen clothes with Cotten interposed, and basted, and then let them be applied upon the Stomach; or else you may apply the said Herbs alone, dried upon a hot Tile-stone, put betwixt two linen cloths upon the Stomach; let the stomach be fortified with the syrup of Mints, or Wormwood, or Lozenges. If the Vomiting proceeds from a hot complexion, you may help it by a Plaister applied to the stomach, of Oyl of Roses, Mints, or Barley-flour, with the white of an Egg; the water of Purslain may be taken in drink to quench the thirst.

Of the Excrements.

EXcrements, some are necessary, and some superfluous, as they proceed from too much blood; yet nevertheless nourish when other nourishment fails, the seed, sperm, milk, or fat, which are superfluous, and do not proceed from blood, nor can nourish; but rather being separated from the blood, are either moist, earthy, black, melancholy: Sweat, Urine, proceed from the Nose, Spittle, *&c.* Earthy or dry Excrements, as Warts, Nails, Corns, and such like. *Aristotle* reckoneth the Marrow of the body amongst the Excrements, but as the bones are nourisht by it, even as the body is nutrified by the blood, it cannot be acknowledged for any other, than a nourishment. Blood is the very essence of life, which diminished, the spirits must consequently be dissolved; in consideration whereof, I counsel them that use any moderate exercise, not in any case to be let blood, lest that corrupt matter succeed in the place of pure blood; but if there be abundance of blood, or if it be putrefied, or burnt, if other medicines avail not, this ordination of mine must needs be infringed with better judgment, as it may be safer to use Horseleeches, especially at the Fundamental Veins, which are called the sink of the body: By this way, the Scurvey, Gout, Dropsie, and Melancholy may be prevented, being applied in the Spring, or Fall, or oftner. If the blood which is let out appear red, and white water overflow with it, the body is sound; if bubbling blood the stomach is diseased; if green, the heart is afflicted.

THE

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For every SORE.

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Corrected by

Nich. Culpeper, Gent. late Student in Physick and Astrology.

LONDON,

Printed for *O. B.* and *R. H.* 1677.

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CHAP. I.

For the falling out of the Fundament.

THE cause of falling out of the Fundament, is weakness, or relaxation of the Sphincter Muscle; and therefore the cure must be by such Medicines as dry and bind.

2. A Poltis made with Pear-tree-leaves, and applied to the place, is very good.

3. But first you must put the Fundament up into its right place again with a warm cloth,

which may be done without much trouble, if it have not been long out.

4 If it have been long out, many times there follows inflammations and swellings; and then it is very difficult to put it up in its right place again; yea, impossible before the swelling be taken away.

5 In such a case you must bathe the place with Oyl of Roses warm, or with Oyl of Cammomile, or with the decoction of Cammomile, if the inflamation be not great.

6 If the inflamation be great, you may make a Poltis of Chickweed, and Mallows, and Endive, and Succory, with some Malt-flour to make it thick and Sheeps-suit to make it moist, and that will allay the inflamation in four and twenty hours time; then you may put it up again into its proper place.

7 Having put it up again into its place, strew upon the place the powder of burnt Harts-horn.

8 A Poltis made of the leaves of Rosemary, and applied to the place, is exceeding good.

9 To burn Greek Pitch in a close stool, whilst the diseased party sits over the smoak of it, is an approved cure.

10 All such things as are dry and binding are naturally medicinal for the disease; amongst which, Cinquefoil, Bistort, and Tormentil are very good.

Chap.

Chap. 2. *Of the Liver.*

FOr stoppages of the Liver, the Decoction of the Roots of Parsley, Fennel, Endive and Succory are very good being drunk; and also an Oyntment or Plaister made of them, applied to the right side is very good.

2 Sage constantly eaten is a mighty great strengthner of the Liver, inferiour to no Herb growing.

3 Take of Agrimony and Liverwort, of each two handfuls, Harts tongue, Bettony, and Ribwort, of each one handful; make a strong Decoction of them, and boyl the Decoction into Syrup with Sugar, so have you an excellent remedy for the Liver always by you.

Chap. 3. *Of the Dropsie.*

IN the beginning the Dropsie may easily be cured, by drinking but the Decoction of Endive, and eating the boyled Herb for a Sallet.

2 Ribwort boiled and the Decoction drunk, helpeth those that have the Dropsie.

3 Also a Plaister made of Plantane and Ribwort, or a Poltiss made of the same, with a little Barley-meal and Vinegar; if withal you exercise your body much, and apply this to the Region of the Liver, you shall find it an excellent cure.

4 Fill a Pot almost full with the Juyce of Plantane, and bind a Linnen cloth over the

Pot, and upon the Linnen cloth put wood-ashes; in that manner set it over the fire, and let it boyl till half be consumed, strain out what remains unconsumed; and give three or four spoonfuls of it every morning to them that are afflicted with the Dropsie, and you shall see the wonderful effects of it.

5 Goats blood dried on the fire, and a drachm of it given at a time in the morning, in any convenient Liquor, will soon help the Dropsie.

6 Take the Juyce of white Briony Roots, and mix it with its double weight of Honey; 'tis an excellent Purge for such as have the Dropsie, but give not too much at a time.

7 The Bark of the Root of an Elder-tree is a very good remedy for the Dropsie, being boyled in Water, and the Decoction drunk: and yet in all probability the Bark of the Root of Dwarf Elder is better than it: if you cannot with convenience get the Bark of the Root, take the Bark of the Branches; there cannot be much difference, if there be any at all.

8 Mustard-seed dried and beaten into powder, a drachm of it taken every morning in good Wine helpeth the Dropsie; it is a gentle remedy and usually sure: yet this is certain, one remedy will not cure one disease in all Bodies; if it would, there need be but one remedy for one Disease.

9 Hyssop boiled in Wine, and the Decoction drunk, not only cureth the Hydropical humors; but also hindreth them that they cannot ingender again.

10 If

10 If thoſe that have the Dropſie be anointed with common durt, ſuch as is found in cart ways, or upon cart wheels; in a very ſhort time it cureth them.

11 The ſpeedy and quaint way to cure the Dropſie, is to let the Patient drink every morning a ſpoonful of the Piſs of a Black Goat; if you cannot with convenience get a Black Goat, get a Black Sheep, and let him drink a ſpoonful of his piſs in the Decoction of Spikenard.

12 A man's own Urine, being drunk, is very good in this Diſeaſe.

13 The fat of a Dolphin melted and drunk with Wine, helpeth ſuch as are ſick of the Dropſie.

14 The powder of a Load-ſtone drunk with Milk, cureth the Diſeaſe.

Chap. 4. *Of the Spleen.*

THe Spleen is a ſmall member in the Body of Man, lying in the left Hypochondria; but it is an exceeding troubleſome part, and often ſubject to Diſeaſes, and when it is diſeaſed it diſturbs the whole body.

2 The decoction of the inner rinde of an Aſh-tree, being made in White Wine, and a good draught of it drunk in the morning, whilſt the ſtomach is empty, is a certain remedy for ſuch as are troubled with the Spleen.

3 A Poltis made with Goats dung, and ſtrong Vinegar, and moiſtened with a little Sheeps ſuet, and applied to the left ſide, and often

often renewed makes the Patient whole.

4 Make a Decoction with Harts-tongue, Cetrarh and White-wine, and let the Patient drink of it thirty mornings together, and it will help them of the Spleen.

5 The leaves of a Willow-tree, or if the season of the year afford ye not the leaves, take the Bark, stamp it with Salt, and apply it Plaisterwise, to the left side; it appeaseth the ach and grief of the Spleen.

6 Ivy-leaves used in like manner work the same effect.

7 Harts-tongue, Agrimony, the leaves of Willows and Ivy, being boiled in Water and Honey, and the decoction drunk, easeth the hardness and other ill qualities of the Spleen.

8 The powder of a Fox dried upon hot coles, if it be given to drink, doth utterly waste the Spleen.

9 The Twigs of Willows boyled, and the Decoction drunk for common drink, doth the like.

10 Penniroyal boyled with Salt, and applyed to the grief, taketh away the ill humors of the Spleen.

11 That Plaister which is called *Amoniacum cum Cicuta*, being spread upon Leather, and applied to the Region of the Spleen, is an excellent good remedy.

12 Bind the Spleen of a Dog to the Region of the Spleen of the Patient, and it will help him in one night.

Chap.

Chap. 5. *For the yellow Jaundies.*

TAke an Apple, and cut off the top; and pick out the Core; then put into the Apple a drachm of Turmerick powder, and ten or twelve grains of Saffron whole; put on the top again, roast it by a gentle fire, then take it off, and adding a little butter to it, mash it all together and eat it last at night going to bed; this doing in few nights will cure you.

2 A Medicine for the Yellow Jaundies which seldom fails, is this: to swallow down Lice alive; you may swallow them down in what you please.

3 The Urine of the Patient drunk with Juyce of Horehound, helpeth the Jaundies.

4 Ivory in powder is a very good help for the Jaundies.

5 Yet in my opinion, *Spodium* which is nothing else but burnt Ivory, is far better; because it strengtheneth the Liver exceedingly: and it is impossible the body should be afflicted with the Yellow Jaundies, and not both Liver and Spleen exceedingly weakened.

6 The proper cause of the Yellow Jaundies is a stoppage in the Biliar pores.

7 The Juyce of Cammomile given to drink to the Patient diseased with the Yellow Jaundies, is a present remedy.

Chap.

Chap. 6. *Of the Stone.*

THe cause of the Stone either in the Kidneys or Bladder, is the heat of either part; which hardneth the gross slimy substance into a Stone.

2 Goats Blood dried, and beaten into powder, being taken inwardly, is a very good remedy.

3 The powder of Burnt Grashoppers is also very Good.

4 If the Region of the Bladder be annointed often with the Blood of a Fox, the Stone will break incontinently, as appears; for if you put a Stone into the Blood of a Fox, it will break in three days time.

5 And here take notice by the way, that many times people in avoiding gravel have some great Stone stick by the way in the passage of the Yard, which is many times forced to be taken out by cutting: in such a case, if the party did but hold his Yard in the warm Blood of a Fox, it would in a short time be made small enough to come out of it self, without any such troublesome or painful remedy.

6 And although it is very probable, the Blood of a Fox is not always at present to be had; yet it may be dried and kept for use, whereby it may be always had at present; and may be dissolved in any convenient Liquor, when there is need of its use; and of all Liquors, I suppose Vinegar to be the best, because of its piercing quality.

7 Take

7 Take nine Ivy-berries and beat them into powder, and give them to drink in warm White Wine; they wonderfully cleanse the Kidneys and Bladder of Gravel, and provoke Urine exceedingly.

8 Take all the blood and the whole skin of a Hare, put them into a new pot that hath a cover; lute it up close, and burn it in the fire to ashes; the Hares skin and blood I mean, and not the pot: Give the Patient a small spoonful of these ashes in White-wine; it mightily breaks and drives out the Stone.

9 The Stone that hath been taken out of a man, or the Gravel which men void, being taken back again inwardly, a drachm at a time, doth wonderfully break and bring away the Stone, and is indeed the most exquisite remedy that I know.

10 A Toad-stone being beaten into powder, and a little of the powder given to the Patient; causeth the Stone incontinently to break and come away.

11. Take Snails, dry them to powder, slime, and shells and all; you shall find it a most exquisite remedy, being taken inwardly, to break the stone.

12 Egg-shells dried and beaten into powder, is a good remedy; and so is the juice of Mugwort, if you drink the quantity of a quarter of a pint in the morning fasting.

13 The Gum of Cherry-trees, and also of all Plumb-trees, being dissolved in White-wine and drunk, breaketh the Stone, and cleanseth the

the Kidneys and Bladder of Gravel.

14 Take of Goats Blood, the Liver, Lungs, Reins, Yard, and Stones of the Goat; make puddings thereof in the great Gut of the said Goat; order them well and boyl them as you do Hogs puddings; and let him that is troubled with the Stone eat them as meat, not as Medicine; their wonderful effects in breaking the Stone will be admirable in your eyes.

15 Sometimes it is a difficult matter to know whether the Stone be in the Reins or in the Bladder; in such a case, thus do: take a handful of Chickweed, and boyl it well in water, then strain it out, and apply it to the neck of the Bladder; if the grief increase, the Stone is in the Bladder, else not.

16 Goats piss drunk, breaketh and expelleth the Stone.

17 Take two or three young Leverets, drown them in Vinegar, that they may dye there; then put them into a new pot, lute them up close, and burn them in the fire to ashes; these ashes taken inwardly is an excellent remedy for the Stone.

18 If a man that is subject to the Stone would use himself to eat no other food, but the flesh of Foxes; and anoint the Region of his Bladder with the grease of the same beast, it would in a short time cure him.

19 A Hedge Sparrow, the feathers pulled off, and the guts pulled out, and the body converted into Mummy, or else salted and eaten raw, is an excellent remedy for the Stone.

20 It

20 It is an excellent good way to break the Stone, often to anoint the Region of the Bladder with a strong Spirit of Cammomile, drawn in Alembick.

21 *Lignum Aphrituum* cut in small pieces and infused in strong spirit of Wine, (the longer you infuse it, the better) make an excellent good drink for such as have the stone; provided you drink it but moderately.

22. But *Lapis Nephriticus* is far better, being either born about one, and beaten into powder, and given inwardly; whereby it appears, that there is far more virtue in the Mineral Kingdom, than there is in the Vegetable: the Stone is very scarce to be had in *London*, if it be to be had at all; because it is never used by the neglect of our Colledge of Physicians.

Chap. 7. *Of the Strangury.*

IN the Strangury, the Urine comes away by drops with much pain; with a great desire to piss.

2 Ox dung mixed with honey, and applied warm to the neck of the Bladder, is very good.

3 The Decoction of English *Galanga* provoketh Urine much.

4 The neck of the Bladder annointed with the grease of a Hedg-hog, is exceeding good to open the stoppage of Urine.

5 And here by the way, give me leave to quote one experience of my own, though it be something out of course; not a year before the writing

writing of this, I had a Patient who had lain a long time sick of the Stone; I gave him the water of a Hedg-hog, distilled in an Alembick, so much of it as I had, which was about a pint; of which he took a quarter of a pint every morning: during the time he took it, the violence of his pain ceased, and he avoided such an incredible deal of Gravel; which was wonderful to behold: but that being gone, no more to be had, nor to be procured by reason of the season of the year, his pains returned: and not long after followed his dissolution; being open'd, there was two great stones found in his body, in each Kidney one.

6 Apply Galbanum, being spread upon a Plaister, upon the Belly under the Navel: My Author saith, it causeth the Patient to make Urine presently; any that please may try it, I can give no reason for it.

7 Raddish-roots scraped clean, and sliced thin, and infused all night in White-wine, and stopped close, and a quarter of a pint taken the next morning, is a mighty great provoker of Urine, but it hath no very pleasing taste.

8 Herbs that are held Medicinal for this disease, are Fennel, Parsley, Gromwel, and Saxifrage, both Seeds, Leaves, and Roots; the Leaves and Bark of Hazel, and the Leaves of Plantane.

9 Warm Eggs applied to the neck of the Bladder, wonderfully provoke Urine.

10 The Roots of Filupendula, being dried and beaten to powder, and taken inwardly are excellent good for the Strangury: It is called Drop-wort, whether it be because

it cures them that piss by drops, or because the roots hang like drops by small strings, it matters not; the one is their virtue, the other shews that it is so.

11 The best remedy in the world against the Strangury, is this; to save all the water the diseased party maketh, and let the diseased party drink it down back again, and that in very few days will cure him.

Chap. 8. *Of Ulcers in the Yard.*

THe causes are clearly sharp and gnawing humours.

2. Make a decoction of Sage in white Wine, and inject it often into the Yard.

3. If the Yard be swelled, anoint it with warm Oyl of Roses.

4. The juyce of Plantane injected into the Yard, helpeth the Ulcers thereof.

5. If you boil the Milk of a Goat, or of an Ass, with its equal quantity of juyce of Plantane, till you have clarified it well, and now and then drink a spoonful of it; it helps not only Ulcers in the Yard, but also in the Kidneys and Bladder.

6. If much sharp humors resort to the place, as usually there doth in such cases; take of those Cakes called *Trochisci albi Rhazis* with *Opium* one dram, Plantane-water four ounces, beat the Troches into powder, and mix them with the Plantane water, and inject it into the Yard with a syringe, a little at a time, not all at once.

Chap. 9. *Of the Diabetes.*

WHether the cause of this disease be the immoderate attraction of the Reins, or the weakness of the Sphinater Muscle of the Bladder, or both of them, we will not dispute the point out here; howsoever this is certain, there follows as well great thirst, as pissing against ones will.

2. Against this disease give the Patient the Bladder of a Goat, or of a black Sheep, or else of a Bull beaten into powder; let him drink half a drachm of it in any convenient liquor at night going to bed.

3 I suppose the Sphinater Muscle of the Bladder were sufficient, if it were converted into Mummy, and beaten into powder; for it will be found to be a very difficult thing to beat the whole Bladder into powder; besides it is the Sphinater Muscle which is in fault in our Bladder; therefore if that only of the Sheeps or Goats Bladder be used, the Remedy is agreeable to the Disease.

4 I remember once I cured a great Lubber that could not lye all night without pissing a bed, nor remain a quarter of an hour in the day time without pissing, by only advising him to drink no other drink, than what had been tied up twelve hours in a sheeps bladder; and as I have been since informed, he is perfectly cured by it.

5 Give him for three days in the Wane of th

the Moon, the Bladder of a fresh-water fish.

6 The Brain of a Hare converted to Mummy, and given in Wine to drink, causeth the Patient to hold his water.

7 Galangal taken inwardly, is a good remedy to stop the involuntary flowing of the water, if it come of a cold cause, as I am of opinion it always doth.

8 The Lungs of a Kid bound warm under the Navel, withholdeth the distillation of Urine, saith my Author; yet my opinion is, that if they be medicinable for the disease, the best way is to apply them to the Neck of the Bladder.

9 My own Child was troubled with this disease when very young, whom I cured with these remedies; First, I got Alehoof, and chopped it very small, but washed it not, and having sprinkled it with strong White-wine Vinegar, applied to her Wrests.

Then I took three Holly-leaves, the fullest of prickles I could get, and boiled them in her drink: These Medicines I learned of an *Italian*, which indeed cured her.

Chap. 10. *Of swelling of the Cods.*

THis disease cometh sometimes of humors falling down into the *Scrotum*, and sometimes only wind gathering there.

2 Take Bean-flour, make it into the thickness of a Poltis with juyce of Dwarf-Elder, and common Oyl, and apply it warm to the

Cods, it will presently allay the Swelling.

3. A Poltis made of the bark or leaves of Elder, or dwarf-Elder will do the like.

4. Goats-dung dissolved in Wine, and the Cods bathed therewith, takes away the swelling.

5. The decoction of Marjoram also doth the like, if it be used in like manner.

6. But before all these, I prefer the decoction of Vervine and Plantane to bath the place with.

Chap. 11. *Of the Priapismus.*

THe Priapismus, or continual standing of the Yard, is a disease exceeding painful and dangerous, proceeding usually from a superabundance of hot and moist windy vapors possessing the seminal vessels.

2. Let such as are subject to this disease, use cool and moist diet, especially let them eat much Purslane and Lettice.

3. Hemlock bound to the Privities, presently asswageth the disease.

4. Let such as are subject to this disease, avoid all Venerial thoughts; for nothing in the world stirs the body to action more than thoughts do.

Chap. 12. *To provoke the Terms.*

A Plaister made of *Galbanum*, and applied to the Navel, doth mightily provoke them.

2. Herbs

2. Herbs medicinal to provoke them, are Calamint, Penerial, Betony, Sage, Marjoram, Savory, Mugwort, *&c.*

3. The powder of Calamint works very violently upon the Feminine parts, and therefore a drachm of it taken in white Wine every morning, is a very probable remedy to provoke them; only have a special care you give it not to women with child, because it destroys the fruit of her Womb.

4. One caution let me give you before I go any further, whatsoever you give to provoke the Terms, give it the Moon encreasing, and the nearer the full the better; for you will find it an Herculean task, to bring them down in the VVane of the Moon, especially in such as never yet had them.

5. The root of a white Lilly roasted soft in the embers, and stamped with Oyl, and applied to the Matrix, it mightily openeth the passages thereof, and brings down not only the Terms, but also the dead child.

6. A Pessary made of VVool dipped in the juyce of Sage, is a very good remedy to provoke the Terms; and indeed so is Sage taken any way; and it is very probable, that the use of drinking Sage-Ale took its rise from hence.

7. It is good to make a bath of all such things as provoke the Terms, and having put it in a Close-stool, let the diseased party sit over it.

8. Cinnamon, and *Cassia Lignea* provoke the Terms exceedingly, and would be more

used, were they not so common.

9 Bitter Almonds stamped, (being first blanched) and used as a Pessary, not only to provoke the Terms, but also cleanse the Womb of ill humors.

10 Half a drachm of the powder of Steel given in the morning in white Wine, will bring them down.

11. I knew once a young Virgin in Service in *London*, who was broken out all about her body, her face, and all in rough bunches, not much unlike those of the *French* Disease; and she lay under that scandal, that she had that disease; I was sent for to see her, and examining the matter, found that she never had the Terms, I presently conceived that to be the cause, and by administring only such Medicines as provoke them, cured her in a short time.

12 Once I had a Patient aged about thirty, a Widow, in whom they were stopped, by reason of grief; and when I could provoke them no other way, about the full of the Moon I advised her to drink a gallon of Posset drink made with white Wine; in two hours time before she went to bed, I think she drank a pottle at least within the time, and the next day they came down; the reason is clear.

Chap. 13. *To stop the Terms.*

BEfore I come to Medicines, I thought good to give notice of this, that those things which strengthen the Womb, both provoke the Terms

Terms when they are ſtopped, and alſo ſtop them when they flow immoderately; ſuch be ſtinking Arrach, Cinnamon, *Caſſia Lignea*, &c.

2 Therefore the extract of Arrach made into Pills with the powder of the ſame Herb, is excellent good both to provoke them, and alſo to ſtop them.

3 If the cauſe of their immoderate flowing be ſome vein broken, as ſometimes it is, then to take the ſyrup of Clounſwound-wort inwardly, is an excellent remedy.

4 Neither do I think the ſyrup of Comfrey, or of Solomons-ſeal to come much behind it.

5 Make a Peſſary of Goats-dung, and the juice of Shepheards-purſe, or Ribwort, or Plantane, and Yarrow, and Pomgranate-flowers, it helps mightily in this caſe.

6 Make a bath of Plantane, Ribwort, Teazle, Shepheards-purſe, Pomegranate-flowers, the rinde of an Oak; put it in a Cloſe-ſtool, and let the diſeaſed Woman ſit over it.

7 As many Grains as a Woman doth drink of Corriander-ſeed, ſo many days ſhall the Terms be ſtopped, ſaith my Author: I ſet it down for the oddneſs of the conceit, rather than to perſwade any one of the truth of it.

8 Red Corral being drunk, ſtops the Terms.

9 The aſhes of burnt Acorns caſt up the Matrix, ſtops the Terms, andrids the Womb of all filthy noiſom humors.

10 The Decoction of Ribwort drunk, is a moſt excellent remedy to ſtop the Terms.

11. The water that is found in a hollow Oak, is very good being drunk to stop the terms.

12. Dried Acorns beaten into powder, and Acorn Cups, and Comfry Roots, and the Roots of Solomons-seal, of Bistort, Tormentil, and Cinquefoil, are very good to take inwardly.

13. The Herb St. *Johns*-wort, being beaten into powder and drunk, doth stop both White and Red Flux.

14. Also Dragons blood is much commended for it.

15. The Flowers of Red Archangel, or dead Nettles, stop the Red Flux; the Flowers of White, the Whites.

16. Many times this Flux comes upon women in Labour. especially such as fall in Labour before their time; and then it is exceeding dangerous: in such a case, the speediest cure (for there must be no dallying) is to force away the conception.

17. If you can save them and dry them, and give them her down back again, it may do wonders.

Chap. 14. *For the fits of the Mother.*

THe cause is clearly windy vapors ascending from the Womb upwards.

2. Stamp nettles and apply them to the Matrix is very good.

3. Apply a Plaister of Galbanum to the Navel, it is a most admirable remedy to restrain those noysom vapours, I never yet knew it fail.

4. It is a strange thing, that many that lie sick of this infirmity, though their speech be even taken away, yet their pulse gives no indication of any sickness at all.

5. Therefore if you find any Woman in that case, especially if they fetch their breath short; do not say they counterfeit, but judg the disease to be the fits of the Mother.

6. Let her receive stinking Vapors at her Nose, and sweet vapors at her Privities; for the Womb draws to all sweet things, and flies from all stinking.

7. Nettle-seed beaten into powder, and drunk in Wine; doth asswage all pains of the Womb, and takes away the windiness thereof.

8. Take of extract of Arrach half an ounce, *Assa-fœtida* two drachms, make them up into Pills with powder of Arrach; and let the diseased Woman take a scruple morning and evening.

9. The Leaves of Burs, draw the Womb which way you please; therefore in this disease apply them to the soles of the feet: but in falling out of the Womb, apply them to the crown of the head.

10. Bur-seeds do the like.

Chap. 15. *Of swellings of the Breasts and Nipples.*

THe cause may be either cold taken at the Breasts, which causeth inflamations there, such as women call the Ague in the breast.

2. Or

2 Or else the curdling of the Milk there, when it is turned into a substance like Cheese.

3 Sometimes the nipples are so swelled through superfluity of Milk, that the child cannot draw them.

4 In such a case take Bean flowers, and mix it with the white of an Egg, and apply unto them.

5 Nettles boyled in Vinegar, and applied to them, instantly helps them.

6 Crumbs of Bread mixed with the juyce of Smallage, and applied unto the Breasts, helps them when the Milk is curdled in them.

7 If there be any hollow Ulcer in the Breast, Goats dung mixed with Honey, soon, easily, and gently cleanseth out all the filth, and healeth it.

8 A Poltis made of Mallows, Chickweed, Malt-flour, and Sheeps-suet, takes away the Ague in the Breast without breaking.

9 Goats dung mixed with Vinegar, and applied Plaister-wise, dissolves the curdled Milk.

10 The ashes made of a Dogs Head, helps cankerous Ulcers of the Breast.

11 Pigeons-dung mixed with Honey, is of great efficacy in knotted Breasts.

12 Knot-grass being carried about the person, takes away the swelling of the Nipples incontinently.

13 The Breasts annointed with the grease of a Hedge-hog, helps the curdling of Milk, and opens

opens the Pores exceedingly; also if the Nipples be swelled, annoint them with it, it instantly helps them.

14 The shels of Partridges Eggs stamped, and mingled with Tar, helps the Nipples when they are so chapped, that they are ready to fall off.

Crab-claws taken inwardly, are very good in all diseases of the Breast; yet my opinion at present is, that the whole Crab converted into Mummy, and taken a drachm at a time, is better.

Chap. 16. *Of Child-birth.*

DAte-stones beaten into powder, and given in Wine, doth give most wonderful ease to women in labour.

2 Dip a linnen cloth in the juyce of Parsley, and put it up the Privities, it causeth the deliverance of the dead child.

3 The same being drunk, brings away the After-birth.

4 It is also a very good thing, being taken inwardly, to cleanse the Womb of ill humors; and therefore a Syrup of it ought to be kept always in the House, it furthers conception much.

5 *Polipodium* stamped well, and applied to the feet of a woman in travel, bringeth away the child, whether it be alive or dead.

6 *Castorium*, or the spirit of it taken inwardly, is held to be very good.

7 The

7. The ashes of an Asses hoof mixed with Oyl, and the Privities annointed with it, is a very good and easie remedy.

8. Also give unto a Woman in this case another Womans Milk to drink; it causeth speedy delivery.

9. The decoction, or rather the juyce of Vervine, given to drink to a woman in travel, causeth speedy deliverance also.

10. A drachm of Myrrh given in powder to drink in any convenient liquor, bringeth the child away, whether it be alive or dead.

11. Boil Mugwort in water till it be a Poltis, and apply it hot to the Thighs of a woman labouring with child, it causeth both birth to come away; and if you let it tarry long there, it will bring the Womb away also.

12. Dittany in powder given a drachm at a time to a woman labouring with a dead child, bringeth it away.

13. Take Peony-seed in powder, mix it with so much Oyl, that you may make it into a Plaister, and apply to the small of the back of a woman in labour, according to the opinion of my Author, it causeth delivery without pain.

14. A suffumigation made of the Horns and Hoofs of a Goat, being put in a Close-stool, the woman sitting over it, wonderfully moveth the Womb to deliverance.

15. Betony is held to be a precious herb to be taken inwardly in this case.

16. It is reported, but whether it be true or no, I know not, that if there be any Pears in the

the room where a woman is in labour, they wonderfull hinder delivery.

17. Juniper-berries eaten, or rather the distilled spirit of them drunk, causeth delivery both of the child and after-burthen.

18. Dissolve a Swallows-nest in water, strain it, and let the woman labouring with child drink the water, a good draught of it at a time, it causeth the birth of the child to be very easie.

Chap. 17. *Of the Gout.*

TOwn-cresses stamped, and made in a Poltiss, adding a little Sheeps-suet to it to keep it moist, and applied to the place, is a very good remedy.

2. The place being annointed continually with Rape-seed-oyl, will in time help the disease without any other remedy.

3. The root of a Hollyhock, or else of a Marsh-mallow being stamped and mixed with the grease of an old Dog, and applied to the place, will help the Gout in three days time.

4. The seed of Plantane being beaten into powder, and mixed with Hogs-grease, and applied to the place, is a great help against the Gout.

5. Take Mustard-seed, Figs, and Honey, a little Bread, and a little Vinegar, beat them all together, and bind them to the grief.

6. Take the flesh of a fat Cat, the grease of a Goose, of a Badger, and of a Fox, Ivy-berries, Sage, Rue, Virgins-wax, Frankincense, the

the Yolks of roaſted Eggs, and Snails; put all theſe in an earthen pot that hath a hole made in the bottom for the purpoſe: lute the top of it cloſe with paſte, that no Air may go out nor in, and put the bottom of this pot into the mouth of another whole pot, that is fit to receive it, and lute them cloſe together; then dig a hole in the earth fit to receive the undermoſt pot, and cover it up cloſe with earth; then make a fire about the uppermoſt, and there will diſtil out of it a moſt excellent Oyntment to cure the Gout.

7 Take ſix Bats or Flittermice, boil them in rain-water, with a few ſprigs of Willow; it makes an excellent Bath to cure the Gout.

8 The Gouty place being annointed with Oyl of Henbane, takes away the pain.

9 Take Snails and bruiſe them, and apply them to the place; is a moſt admirable remedy.

10 Kill a puppy dog that is not thirty days old, and annoint the grieved place with its blood.

11. Take a whelp of the age aforeſaid, and roaſt him, and when he is half roaſted, cut him through the midſt; and apply him hot to the grieved place.

12 Henbane heat hot between two Tile-ſherds, and applied to the place, helps the diſeaſe.

13 Make a Plaiſter with Opium, Saffron, and the Yolks of Eggs, and apply to the place.

14 Make an Oyntment with Emmets and their Eggs, and Hogs-greaſe, adding a little Bay-ſalt to it, and annoint the grieved place with it.

15 The

15. The distilled Spirit of Misletoe, the grieved place being bathed with it, is as excellent a remedy for the Gout as most is.

16. The ashes of burnt Time mingled with the White of an Egg, and plaistered upon the place, helpeth the Gout.

17. A Bath made with Water, wherein Emmets and their Eggs being first bruised, have been boyled; doth quickly help the oldest Gout that is.

18. A most admirable remedy for the Gout, but that is very difficult to be gotten in these parts, is to anoint the place with the grease of a Lion.

19. *Gallen* saith that the ashes of Coleworts being mixed with Hogs-grease, will help the Gout in three days time; if it be anointed with it.

20. The dung of a Stork mixed with Hogs-grease, helpeth the Gout; though of long continuance.

21. An Oyntment made of *Rosa Solis*, and Hogs-grease, is an excellent remedy.

22. Hermodactils beaten into powder, and made into an Oyntment with Hogs-grease, is is very good.

23. Pigeons-dung boyled in Wine, till the Wine be consumed, and used as a plaister, helpeth the Gout.

24. Take a pound of wax, five pound of good Oyl, a pound of good Wine; boyl them together till the Wine be consumed: afterwards mingle therewith two drachms of Euphorbium

in

in powder, make an Oyntment thereof; the effect thereof hath been proved in Gouts of all sorts.

25. A drachm of the Juyce of the rinde of a Poplar-tree being drunk every morning, is an excellent remedy; if you cannot get a drachm of the Juyce, bruise the Bark, and make a strong Decoction of it; and of that you may drink a quarter of a pint.

Chap. 18. *For the Fistula and other hollow Ulcers.*

MIngle the Milk of Spurge with Hogs-grease, and boil them together till they be well incorporated, then put a little powder of Myrrh to them; annoint the tent with this Oyntment, and put it into the hole of the Fistula; and it will cleanse it of all manner of filth.

2. Take of Plantane, Ribwort, Primrose-Leaves, and Dazies; dry them and beat them into powder, and let him that hath a Fistula, take three drachms of this powder in a day inward in any convenient Liquor, *viz.* one in the morning, another at noon, and the third at night: It is a sovereign cure for all sorts of Fistula's and hollow Ulcers; if they be cureable; if not, my Author saith the Patient will vomit up the Medicine again.

3. The ashes made of a Dogs-head, being burnt in a new pot, helpeth any Fistula or Canker, and cleanseth the hollow Ulcer of all his filthiness.

4. If

4. If the Fistula have many holes, or if there be but one, and that one be so straight that it will not admit of a Tent; as many times it happens by reason of hardness of the lips; in such a case there is no better remedy than this: take Goats-dung and boyl it well with Honey; then strain it when it is hot, and drop a little of it warm into the hole; it taketh away the Swelling, and draweth out the Filth and Corruption, purgeth away the rottenness, and healeth up the Fistula.

5. If the Fistula be outwards, put thereto the Juyce of Doves-foot, and it will heal it; if it be inward, drink it inwardly, and it will do the like.

6. Let such as are troubled with Fistula's take a drachm of Myrobalans in powder every morning; if the cause come of Melancholy, let him take the powder of Indian Myrobalans; but if it proceed of Choler, use Citron Myrobalans.

7. If it be a woman that have the Fistula, drop into it the Juyce of a Cows turd; but if it be a man that hath it, let it be Juyce of a Bulls turd.

8. The Juyce of Plantane put into the hollowness of the Fistula, will help it.

9. The Juyce of Ribwort, and the Juyce of Pimpernel will do the like.

10. If the Fistula be clean, a Tent made of Lead being put into it will cure it; you may pull it out now and then if you please, and put it in again.

11. Let such as are troubled with Ulcers or Fistula's, use Avens in their ordinary drink.

12. The distilled water of Night-shade, is excellent good to wash hollow Ulcers; but in my opinion, the Spirit of the Herb is ten times better.

Chap. 19. *Of the Leprosie.*

TAke an adder, cut off the Head and Tail, and cleanse him of his Skin and Entrails; then boil him in Wine, and make him into Troches with a few crumbs of bread; of which let the Patient take a drachm every morning in a quarter of a pint of the Wine wherein he was boiled: if this begin to make his body swell, take him to a Hot-house and let him sweat, and after sweating let his whole body be annointed with the liquor wherein the Adder was boiled; and you shall find the whole flesh and skin will be renewed, and the Patient perfectly cured.

2. Viper Wine, if it be well made, must needs also be very good in this case.

3. Make a strong Decoction of Adders in water, then let Corn lie in steep in the water certain days, and feed Hens with the same Corn; let them eat no other meat nor drink, no other drink but the water it was steeped in; and in few days you shall see their Feathers will fall off: when all their feathers are off; then kill them and boil them, and let the Leprous person eat them, and drink the water wherein they were sodden, and bathe his body

in

in it, or at leastwise so much of it as is troubled with the Leprosie.

4. Take a Snake and roast her with salt, afterwards burn her in a pot well closed, while she may be all brought into powder; of which we may give a drachm at a time in any convenient Liquor to him that hath the Leprosie.

Chap. 20. *Of Warts.*

THough Warts themselves be no terrible disease, yet are they but an ill favoured Ornament to the hands, and a worse to the face.

2. Put the feet of Hens in hot Embers, till the scales thereof be separated and shrunk from her Legs; and with the same scales while they be warm rub your Warts, and in three or four days so doing it will drive them away.

3. The rinde of a Willow-tree burnt, and the ashes tempered with Vinegar, and applied plaister-wise to the Warts, takes them away.

4. Agrimony stamped with Vinegar, and applied to them, doth the like.

5. Purslane rubbed upon Warts, hath this property, that it will pluck them up by the roots.

6. Take a red Snail and cut her overthwart the back, and save the liquor that cometh from her; the which blend with a little Bay-salt being first dried and beaten into powder; and apply it to the Warts, and it will instantly kill them.

7. The Milk of a Fig-tree if a little of it be

put upon Warts, it takes them away by the Roots without any paine at all.

CHAP. 21.

To draw any Thorn or Splinter out of the Body.

SOuthernwood made into an Oyntment with Hogs-greaſe, of its own property draweth out any Splinter, or thorn, or Iron, out of the body of man.

2. Gooſe-dung mingled with the Juyce of Betony, doth the like.

3. The aſhes of burnt Swallows mixed with Vinegar, and applied, hath the like operation.

4. Polipodium ſtamped with Hoges-greaſe, and applyed to the grief; is very good alſo.

5. The root of Gladen being ſtamped, and applied to the place, is good in the ſame operation; for it draweth out, not onely Thorns and Splinters, but alſo pieces of broken Bones.

6. Alſo if it be drunk inwardly, it is exceeding good in all manner of bruiſes.

7. Betony being made into an Oyntment with Hoges-greaſe, is excellent good to draw out pieces of broken bones; eſpecially in the head.

8. Stamp the Root of Elecampany with the greaſe of a Hedge-hog and a little Honey; and apply it to the place, it draweth out Thorns, or any thing elſe that is faſtened in the body of man.

9. Snails bruiſed and applied to the place, is a remedy inferiour to none

The

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LAPIDARY.

OR A

Physical Treatise

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BY

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LONDON,

Printed for *O. B.* and *R. H.* 1677.

THE

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A Physical Treatise of the secret Virtues of Stones.

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1. *Jacinth.*

OF these there are two kinds; red, which is the best; the other like a Carbuncle, which is presently changed by the fire, and of a small bigness.

This Stone being carried about a man, preserveth a man from hurt by lightning, and preserveth him from the Plague; if it be brought near to any that hath the Plague, it loseth its lustre, splendor, and brightness; so it doth being brought near to any Poison; being beaten into powder, and so taken inwardly, or born whole about a man, it provoketh sleep, and increaseth honour and wisdom.

Authors for this, *Cardanus* and *Wicker.*

2. *Saphire.*

THis being born about one, helps all diseases of the Skin, as Morphew, Itch, Scabs, Ring-worms, &c. keeps back sweating, makes men chaste, causeth strength, and a good colour, takes away vain fears, helps Necromancy, and troubles by Necromantick Apparitions, by divine gift; it makes the minde quiet, godly, and safe; being drunk inwardly, it helps such as are bit by venomous Beasts and Scorpions, inward Ulcers, Poyson and Pestilence, flesh growing in the Eyes, strengthneth and maketh glad the heart; being mixed with other Medicines for the same purpose; it asswageth Carbuncles by being touched with it; being worn, it defends from the Pestilence; inwardly taken it helps Ulcers in the inner parts, and burstness.

Authors for this,

Albertus magnus, Garcias, Cardanus, Dioscorides, and *Gallen.*

3. *Emerald.*

OF Emeralds there are three sorts, the best comes from *Scilicia,* and is the softest; the next from *Peru,* which is harder, and not so deep a clour, but more perspicuous and glistering; the third (which is the worst) comes from the *West Indies,* and is of a dull colour, scarce to be seen through; scarce any that come from *Peru* are without spots.

The

They rejoyce most in their own light, and are of more force by night, than by day; no Stone more safe to carry about one, than this, the Saphire, and Jacinth.

This Stone stayeth lust, and according to *Cardanus*, and *Albertus magnus*, they will break, if they be about a man when he deflours a Virgin.

Being born about one, it stays the *Vertigo*, or dizzinesse in the head, strengthens the memory, stays innordinate passions and affections, helps the sight, causeth love of Study, encreaseth riches; being held under the tongue, it is good to divine with, it causeth eloquence.

Being taken inwardly, it cureth the Fallingsickness, bloody Flux; it resisteth Poison, and helps vain fears, as of Fairies, Night-Hage, Devils, &c. it helps folly and anger, and brings a good condition.

Cardanus, Albertus Magnus, Garcias, and *Aristotle.*

4. *Ruby.*

RUby is a red Stone shining like fire, it reraineth lust being born about one; but most of all, being taken inwardly, it resisteth the Pestilence, preserveth the body sound, strengthens the vital spirits, thereby taking away evil thoughts, and making the man nimble-witted, chearful, and therefore fortunate.

Cardanus, and *Wicker.*

5. *Granate*

5. *Granate.*

OF this Stone there are two sorts, East and West, and the West are supposed to be best, they are of the quality of the Earth and Fire; being worn outwardly, or taken inwardly, they resist sadness, but take away sleep; they strengthen the heart, but hurt the brain as much; they stir the blood, and make men angry. The Easterly work the same effects, but not so violently.

Cardanus, and *Wicker.*

6. *Sardine.*

OF Sardine there are three sorts in the *Indies*; to wit, red, fat, and that with silver creases, but the best of all come from *Babylon*; being born about one, they keep away evil dreams, quicken the wit, bridle in the blood and choler, and make men conquerors in strifes and suits of Law, and encrease riches.

Cardanus, Pliny.

7. *Diamond.*

A Diamond is the hardest of all Stones, and most effectual in whatsoever virtue it hath; it wonderfully prevails against night-fears, therefore must of necessity prevail against melancholy and choler adust; or it may do it by strengthning the heart, for fear comes through

through weakneſs of the vital ſpirits, and is known by the beating or motion of the heart. It is reported to make thoſe infortunate that wear them: for it is ſo to the Heart, as the Sun is to the Eye, though it be light it ſelf, yet it dazles the eyes, and makes them blind, if you look upon him; the beſt way then to wear them, is at a diſtance from the body; they make men undaunted, therefore they are beſt for Cowards to wear: they are ill to wear for diſhoneſt people, for they make them bold to do miſchief.

Cardanus, and *Garcias.*

8. *Amethiſt.*

OF theſe there are two ſorts, the one white like Chriſtal, and hardly known from it; the other of a Violet colour: the beſt are brought out of *India*, they make men ſtaid, and watchful; being bound to ones Navel, they keep him from drunkenneſs, they are profitable in fights and huntings; they quicken the wit, take away ſleep, and vapors that flow into the head; being laid in Wine all night, and the Wine drunk in the morning, they make women fruitful, and reſiſt poiſon *Cardanus.*

9. *Bezoar.*

THere are two ſorts, Eaſt and Weſt Bezoar; the Eaſt is beſt, it hath no obnoxious quality with it, if you take never ſo much of it; being taken inwardly, it is profitable againſt the bitings

tings of venomous beasts, and all melancholly diseases, as Leprosie, Itch, Scabs, Quartane Agues, Ring-worms, &c. It hath been known to cure men past hope, and left off by Physicians, and hath restored them to their former health; it resisteth poison; a little of it in powder being put upon a Wound made by a venomous Beast, sucks out the poison: or being made into Lozenges with Rose-water, it is a preservative against all manner of poison.

Garcias.

10. *Topaze.*

TOpaze is a Stone of a green colour, being rubbed upon a Physical Whetstone, to wit, a Whetstone of Cypress, it produceth an Oyl which will cure diseases in the Eyes; also it is helpful for Dropsies and Consumptions. If you put it into a vessel of boiling water, it cools the water so, that you may presently thrust in your hand, and take it out without any hurt to your hand.

Epiphanius, Albertus Magnus.

11. *Snakes Stone.*

CAtch a Water-snake, and draw a string through his tail, and hang him up with his head downwards, a vessel of water being under, into which he may gape, and after certain hours or days he will vomit a Stone, which falling into the water, will drink it all up: this

Stone

Stone being bound to the Belly of one that hath the Dropsie, draweth out, and drinketh up all the water.

Hollerius.

12. *Toad Stone.*

A Toads Stone by gentle touching, or stroaking, takes away the pain, inflammation, and swelling from any Wound, made by any venomous Creature, and instantly draws out the poison; therefore if a Rat, Bee, Wasp, Spider, Hornet, or any other venomous Creature, have hurt any part about thee, touch the place gently with this Stone, and the pain and swelling will cease.

Take a Toad, and tie her up in a purse full of holes, and lay it in an Emmet-hill and when the flesh is all eaten away, you may find the Stone, if there be any; for all Toads have it not.

If you accidentaly get such a one, and desire to know whether it be right orno, hold it near to a live Toad, and if it be good and true, she will proffer to take it away.

Wicker, Lemnius

13. *Alectorius.*

THis is a stone found in the ventricle of an old Cock; it is of the bigness of a Bean, it maketh him that beareth it, beloved, constant, and bold; maketh them beloved of Women, and

and strong in the sports of *Venus*, being held under the tongue it quencheth thirst.

Lemnius, Albertus Magnus.

14. *Jasper.*

Jasper, being born about one, stops Bleeding, helps Travel in Women, stays Lust, cures Agues and Dropsies, and chears the heart.

Garcias, Albert. Mag. Mathiolus.

15. *Nephriticus.*

THis is a stone which being born about one, stays the pains in the Reins, and Stomach, expelleth Stone, and Gravel.

A certain man being troubled with the Stone, wearing this Stone about him, voided so much Gravel, that he feared the quantity would do him harm being cast out, it was so exceeding great; therefore he laid off the Stone, and presently he voided no more Gravel; but being pained again, he wore the Stone, and presently the pain ceased, and abundance of Gravel and small Stones came from him; for it is of that admirable faculty, being born about one, next the skin, that it preserves from the pain of the Stone, and cools the Reins.

Another of ten years of age was pained with the Stone, and wearing a Bracelet of these Stones, never was troubled with it afterwards.

Nich. Monardis, Wicker.

16. *Ti-*

16. *Tiburones.*

IN the Indian sea are caught fish, called *Tiburones*, being great, strong, fighting fish, and of a terrible aspect, which daily fights with the Sea Wolves; in their heads are found three or four Stones, and sometimes more, very white, great and heavy; so that sometimes one of them weighs two pound: the powder of them cureth the Stone in the Reins and Bladder, and difficulty of Urine; and is of no taste at all.

Nich. Monardis.

17. *Blood-stone.*

THis is a kind of *Jasper*, being worn next the skin, it stops bleeding either at the nose or mouth, or by wound; it stops the Hemorrhoids or Piles, and stays the Courses in Women: this it doth (as experience teacheth) either by dipping the Stone in cold water, and holding it in the hand, or by binding it to the place, so it touch the skin.

N. Monardis.

18. *Hæmatites.*

L*apis Hæmatites* is binding and a little heating, and extenuating; it cures Scars and Scurf

Scurf in the eyes, being mingled with Honey; and eyes that be Blood-shed, being mingled with Womans milk: it is given in Wine against difficulty of Urine, and overflowing of the Courses in Women; and in Juyce of Pomegranates, to such as Vomit blood.

Wicker.

19. *Sea-Sand.*

IF a man that hath the Dropsie, stand up to the neck in Sea-sand, by the Sea-side in a hot day, it will drink up all the water and cure the Disease.

Wicker

20. *Whetstone* of *Cypress.*

A Whetstone of *Cypress*, that which comes off from it by whetting, stayes the falling off of Hair, and causeth it to grow in bald places, it keeps the breasts of Virgins from growing; being drunk with Vinegar, it consumes the Milt, and cures the Falling sickness.

Wicker.

21. *Ætites,*

THere are four sorts of these, but the best comes from Affrick, and are found in an Eagles nest: which is very little and soft, having another little one within it; and is thought to be the female. The Male come from *Arabia*, and

and is hard like a Gaul, having another hard Stone within it, and is of a reddish colour.

The third comes from *Cypress*, and is like that which comes from Affrick, but is bigger, and hath sand and little stones within it.

The forth is called *Taphiusius*, from the place whence it comes, and is found in Rivers; it is white and round in form: this is the worst of all.

These all joyntly are called *Lapis pregnans*, or a Stone with Childe, because it carries another Stone within it.

If this Stone be given to a thief in bread, he cannot swallow it down, or if you boil it in any thing, and give the Decoction to any that hath stollen any thing from you, he cannot drink it though the Stone be out.

Being bound to the Neck or Arm of a Woman, it strengthens conception, and stayes miscarriage; in the time of her Labour, if it be bound to the inner part of her Thigh near the place of conception, it causeth her to have an easie labour, almost without any pain: bt bue sure you take it away so soon as she is deliveed for fear of futher mischief.

Pliny, Disocorides, Lemnius.

22. *Chelidonius.*

IF you take young Swallows out of thir nest before the full Moon, you shall finde two little Stones in their Ventricles: the one reddish, the other black: these ought never to touch the earth, but be keept close wrapped up in Bullocks or Stags leather; the former being

bound under the Armeholes, helps the Falling-sickness, the other Fevers.

Thus *Albertus Magnus.*

Some say if you prick out their eyes, the Old one will bring a Stone which will recover their sight; and some say she doth it by Celandine; the stone will remain in their Ventricle: I have tried this, I prickt out the eyes of some in a nest, and not of others; and I found the Reddish-stone in the Ventricle of one, whose eyes I prickt out, and she could see again; but in those whose eyes where not prickt out, there was none; but I never observed the Lunation.

Also they say if you break their Legs, she will bring a Stone which will instantly cure them; which Stone will be found in the nest.

23. *Lincyrius.*

L*apis Lincyrius*, being cast among burning coles quencheth them; and if you wrap it up in a Linnen cloth, not onely that, but the cloth also, will remain unburned even in the midst of the hottest fire.

It wonderfully helps forward the Travail of Women.

Epiphanius.

24. *Jet.* 25. *Amber.*

JEt being beaten into a very fine powder, and given to a Woman fasting, in White Wine, will presently make manifest whether she be a Virgin or no; for if she Presently make water,

ter, her Virginity is lost; if not, the contrary.

The same effect also hath Amber; both of them, or either of them being hung about ones Neck, are profitable against distillation of Phlegm into the Throat and Lungs.

Baptista Porta, Mathiolus

29. *Lapis Lazuli.*

IT is a Stone of a Sky-colour; the best of them have spots in them like stars of gold, and are found in Gold Mines: being given inwardly they purge Melancholy notably. So they do meanly: being carried about one, they make the bearer of them merry, fortunate, and rich.

Dioscorides, Gardanus, Med. Florentini.

27. *Blatta Bizantia*

BEing beaten into powder, and snuffed up into the Nose, helps the fits of the Mother, and such as have the Falling sickness, being taken inwardly, it looseneth the Belly.

Dioscorides, Medic. Colonienſis.

28. *Pearls.*

PEarls help trembling in Old men, Convulsions and Frenzies, preserve the body sound, and restore lost health; both amend and increase milk in Nurses, correct the seed and failings in the parts of generation, helps eating Ulcers, Cankers, and the Hemorrhoydes.

Dardanus Wicker.

29. *Corral.*

OF Corral there are three sorts, Black, white, Red; the first is most rare, the second most common, the third most excellent.

Let a Childe newly born take ten grains of Red Corral in powder, in a little Breſt-Milk, before it taſte any other food, and it will never have the Falling-ſickneſs.

Generally it takes away all inward griefs, reſtores weak and ſick bodies, by ſtrengthening the heart, reſiſteth all Diſeaſes, growing in children, by ſtrengthening nature; cureth all Fluxes in Men, Woman, and Children; it ſtops blood flowing from any part, it ſtops the Terms in Women if they be immoderate, elſe not; and brings their bodies to good temperature.

Arnoldus, Mathiolus, Wicker.

30. *Turkey Stone.*

THis Stone being worn in a Ring, as ſickneſs comes, or death draws nigh, ſo it loſeth its luſter; it looks perfectly blew, in ſickneſs pale; a little before death perfect white: and ſo it looks if brought neer to any Poyſon.

This Tratiſe was reviſed, and for want of time, left to poſterity without addition.

Sol. 18. *Aquar.* *Nich. Culpeper.*
1652.

Doctor

Doctor Diets DIRECTORIE;

OR THE

Physicians Vade Mecum.

OR,

Short but safe RULES to preserve *Health* in a Methodical way, passing by the Impertinencies and Nicities of former Physicians, treating only of familiar and the most useful things in Diet, such as chiefly nourish and continue *Life.*

BY

Nich. Culpeper, Gent. late Student in Physick and Astrology.

LONDON,

Printed for *O. B.* and *R. H.* 1677.

Doctor Diets Directory;

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Short but safe Rules to preserve Health in a Methodical way, passing by the Impertinencies and Nicities of former Physicians; treating onely of familier and the most useful things in Diet, such as chiefly nourish and continue Life.

Courteous Reader,

HAving to my no small grief observed what a stir and a pudder most Writers have made about Diet, and their Common-place Practice, I thought fit to reduce their tedious deviations into this Epitome; that the diligent Student having recourse to these three Doctors, Diet, Reason *and* Experience, *might with the other assistance of the Doctors Dispensatory, be so clearly informed, as to rest ingeniously satisfied.*

Nicholas Culpeper.

Of Diet.

BY Diet is to be understood the ministring of Meat and Drink, according to the accustomed natural ordering of it for the substance and temperature; an exact order of it in labour, Meat, Drink, Sleep, and Venery.

There is none but if they rightly understand themselves, but may in some respects be their own Physicians, if they will but rightly consider of those things that may do them good, and restrain their Appetites from those which are hurtful. For the latter, as touching those things that are to be avoided, I shall amongst others briefly advise them to beware of Care, Grief, Pensiveness, Anger, of Surfeits, and of Venery; to keep good hours, not to break the usal custome of their sleeps in the night; not to perplex themselves with too much worldly business, which brings on age and death. For refreshments, to wash their hands and comb often, and every morning to plunge their eyes in cold water, keep the feet dry, and somtimes wash them, that they may not be too hot or cold, but in a good temper; keep the head and the neck in the same indifferent moderation; but more especially to be sure to abstain from too much Venery, which shortens life. Other particular directions for diet follow in their order; I shall only instance some few heads, and refer the diligent Student

Student to the other two Doctors, of Reason and Experience, where this Theam throughout forty three Diseases is briefly, but sufficiently discoursed of.

Diet for Sanguine Persons.

SAnguine Persons ore hot and moist of complexion, wherefore they must be circumspect in eating of their meat, considering that the purer the complexion is, the sooner it may be corrupted, and the blood may be the sooner infected. Wherefore they must abstain to eat inordinately of Fruits, Herbs, and Roots, as Garlick, Onions, and Leeks; they must refrain from eating of old flesh, of the brains of beasts, the Udders of Kine. They must use moderate sleep and diet, or else they will be too fat and gross. Fish of muddy water are not good for them; and if blood do abound, cleanse it with Stuffs, or by Phlebotomy.

Diet for Phlegmatick Persons.

PHlegmatick Persons are cold and moist, therefore they must abstain from Meats which are cold. From eating Viscous Meats, especially from all meats which do ingender phlegmatick humors; as fish, fruits, and white meat. Also the eating of crude Herbs, especially to abstain from meat which is hard, and slow of digestion, as it appeareth in the properties of meats above rehearsed. Dwell not near watrish

and

and mouriſh Grounds; take Onions, Garlick, Pepper, Ginger, and all meats, the which be hot and dry; and ſawces the which are ſowre. Theſe things following do purge Phlegm; Polipody, Nettle, Elder, Agarick, Ireos, Maiden-hair, and Sticados.

Diet for Cholerick Perſons.

CHoler is hot and dry, therefore Cholerick Perſons muſt abſtain from eating hot Spices, from drinking of Wine, and eating of Cholerick meat, howbeit the Cholerick Perſons may eat groſſer meats than any other of the Complexions, except their education hath been otherwiſe. They ſhould not long faſt: theſe things following purge Choler: Fumitory, Centaury, Wormwood, wilde Hops, Violets, Mercury, Manna' Rheubarb, Eupatory, Tamarides, and the Whey of Butter.

Diet for Melancholick Perſons.

MElancholy is cold and dry, therefore melancholy men muſt refrain from fried meats, and meats which are over ſalt, that are ſowre and hard of digeſtion, from all meats which are burnt and dry: they muſt abſtain from immoderate thirſt, and from drinking of hot Wines and groſs red Wine; and uſe theſe things Cows Milk, Almond Milk, Yolks of rear Eggs. Boiled meat is better for melancholy men, than roſted; all meats, the which will be ſoon digeſted,

gested,and all meats,the which do ingender good blood,and meats,the which are temperately hot, are good for melancholly men,& so are all herbs which be hot and moist. These things following do purge melancholy ; Quick-beme, Scene,Sticados, Harts tongue. Maiden-hair, Pulial-mountain,Borage, Origanum, Sugar, and white Wine.

Of Exercise.

FRom Exercise proceed two great conveniences, the evacuation of Excrements, and keeping the body in a good habit; Exercise being a vehement motion, hardens the members, augments the heat, causeth digestion, a quick alteration, and better nourishment, opens the Pores of the body, and cleanses them, it is so necessary for health, that where Exercise is wanting, Sickness will ensue. Learned Writers affirm, that nothing more dulls the body, than sluggishness ; nothing more strengthens it,than labour : notwithstanding for the management of Exercise, some considerations are to be entertained ; the time of Exercise, that it is not when the body is replenished with Diet not sufficiently digested. *Gallen* sayes, that the best time for Exercise,is when the first and second digestions are compleated, as well in the Stomach, as in the Veins,otherwise the body is subject to crude humors,and yellow choller : the knowledge of this time may be perceived by the colour of the Urine ; for that Urine which resembles clear water,signifies that the juyce which comes from

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the Stomach is crude in the Veins; that which is well cloured, neither too high nor too low, signifies that the second digestion is perfected; when the colour is very high or red, it betokens that the concoction is more then suffices; wherefor when the Urine appears in a temperate colour, neither red nor pale, but as it were gilt, then should Exercise have its beginning.

Of Sleep.

THe commodity of moderate Sleep, appears that the natural heat, which is occupied about the natural heat whereof nourishment proceeds, is comforted in the places of digestion; and so digestion is helpt and bettered by Sleep, the mind rendred more quiet and clear, and the humors more temperate: the moderation of Sleep must be measured by health or sickness, by age or time, by emptiness or fulness, or by the natural complexion. Phlegmatick persons are naturally inclined to Sleep, because they ingender many humors, Weak stomachs that digest slowly, are disquieted of their rest: Sleep immediately after meat, is not wholsom; immoderate Sleep exposes the body to many diseases, heaviness in the body and eyes; and a savour of the meate before eaten, signifies that the Sleep was not sufficient. It is most wholsome to sleep on the right side, that the meat may approach to the Liver, which is to the Stomach as fire is to the pot, by it digested; it is good for those that have weak stomachs to sleep on their bellies;

lies: Lying on the back is very unwholesome: unquestionably moderate Sleep strengthens all the spirits, comforts the body, quiets the humors and pulses, qualifies the heat of the Liver, is good against melancholy. On the contrary, immoderate Sleep makes the brain giddy, ingenders Rhume, Apostumes, causeth the Palsie, Oblivion, and troubles the spirits. Seven hours Sleep is sufficient for Chollerick and Sanguine men; nine hours for Phlegmatick and Melancholy; those that sleep longer, deserve to be sick of the Lethargy: In cases of necessity to procure sleep take a little Camphire mingled with some womans Milk, and anoint the Temples. Otherwise, Take an ounce of the Oyl of Roses, and three drams of Vinegar, and stir them both together, and use them: Or else take, *Gallens* Medicine, who had got such a habit of watchfulness by his over much study in his youth, that he was forced to eat boiled Lettice whith a little Butter, when he was old, after Supper.

Of Venery.

THis kind of Excrement is common to all living Creatures, as well Beasts as Men; for which cause nature as a wise Mother, hath provided that every concoction hath its excrement or superfluity; the Stomach sends out dung; the Liver Urine, the Veins Sweat; so after the third and last concoction, which is done in every part of the body that is nourished, there is

is left some profitable blood reserved by Nature for Procreation, which blood we call the Generative Seed; the timely evacuation whereof avails much for the bodies health; for by it the body is made light and disburthened of Phlegm, and other superfluous humors, which otherwise would wax rank, as may be observed in ancient Maides, and some chaste Scholars; for besides their secret flames, and imbridled affections which dispose their minds to extravagant imaginations, we see them also ill complexioned, by reason of such vaporous fumes which ascend up towards their cloudy brains. To pass over other inconveniences they are subject to, as the Greensickness, the Night-mare, the Spleen, the palpitation and trembling of the heart, and their polluted dreams; the best advice I can give such persons, is to marry in the fear of God, and chiefly those are required who are Sanguine or lean; for such persons abound with blood. Physicians hold the Winter to be the best time for Carnal Copulation, and in the Spring-time, when Nature is desirous, without the help of Arts and Drugs; and at night when the stomach is full, and the body somewhat warm, that sleep immediately after it may lenifie the Lassitude caused through the action thereof. In the Summer, in May and July, when the Spittle thickens on the ground, it cannot be so wholesome, nor in frosty weather. Immoderate Venery weakeneth the strength, hurts the brain, extinguisheth radical moisture, and hastneth on old age and death; the Sperm or Seed of generation being one of the

the greatest comforts of life, which being wilfully shed or lost, hurteth more than if he should bleed forty times as much. That Batchelors and Maids may drive away their unclean dreams at nights, let them refrain from Wine, and Venerious Imaginations, not use to lie in soft Beds; let them read the Bible, and moral Philosophers, use exercises; let them eat *Agnus Castus*, in English Park, and they shall find a stranger effect to follow.

Of Bathing,

BAthing in cold Water, so that the same be clear, clear from Rain, or a silver colour'd Brook, in the summer time, before meats, doth wonderfully delight nature, provoke the appetite, and is very good against Rhumes, the Dropsie and Gout, and causes digestion; you shall find it wonderfull expedient sometimes to bathe the head with hot Lee made of ashes; after which, you must cause one presently to pour three or four quarts of cold water, then let the head be dried whith cold Towels; the suddain powring down of the water stirs up the natural heat of the body, quickneth the memory, keepeth from baldness. In the summer, washing of the hands often, doth much avail the eye-sight; in the Winter time, when the Water is cold and Frozen, this kinde of artificial Bath is very expedient and wholsome: take two pounds of Turpentine, four ounces of the Juyce of Wormwood and Wilde Mallows, one ounce of fresh

fresh Butter, one dram of Saffron; mingle them and seethe them a pretty while and being hot, wet four Linnen cloathes therein, and therewith bathe your self; or else make a Bath after this manner: take Fumitory Enula Campana Leaves, Sage, Fetherfue, Rosemary and Wormwood, of each a handfull or two; seeth them in a sufficient quantity of water till they be soft, and put as much as a Walnut of Allom, and a little Brimstone powder, and therewith bathe the affected places of the body: he that uses these bathes in convenient time may live healthfully, for by them superfluous excrements are extracted in sweat. But with this caution I commend Baths, that no person that is distempered through Venery, Gluttony, Fasting, Watching or violent Exercise, do enter into them.

Diet for a Fever and Ague.

I Do advertise every on that hath a Fever or an Ague, to eat no meat six hours before his fit doth take him; and in no wise as long as the ague doth endure to put off his shirt or doublet, nor to rise out of the bed but when need shall require, and in any wise not to go nor take the open Air; for such provision may be had, that at the uttermost at the third fit, he may be delivered of the Fever. Let the Patient beware of casting his hands and arms at any time, or to spraul with his Legs out of the bed; it is good for the space of three fits to wear continually

ally Gloves, and not to wash the hands. He is to eat little and those temperate meats; to refrain from Wine, Beer and Cider, and all other things whatsover that are not of a very light digestion.

Diet for the Chollick and the Stone.

THe Iliack and Chollick are ingendred of tentosity, the which is intrused or inclosed in two Guts, the one is called *Ilia*, and the other is called *Colon*; for these two infirmities, one must beware of cold: and it is not good to be long fasting, and necessary to be laxative, but in no wise to be constupate. These things following are not good for those which have these aforesaid infirmities, new bread, stale bread, new ale; they must abstain also from drinking of Beer, of Cider, of Red Wine, and Cinamon: also refrain from all meats that Honey is in, from eating of cold Herbs, Beans, Pease, Pottage, beware of fruits, and of all things the which do ingender winde. For the Stone, abstain from eating of Red herring, Martelmas-beef, and Bacon, salt fish, salt meats. Beware of going cold about the middle, especially about the Reins of the back, and make no restriction of wine and water, nor seege, that water would expel.

Diet for several kindes of the Gout.

THey which are troubled with the Gout, or any kind of it, I do advertise them not

to sit too long, forgetting to exonerate the bladder and the belly, when need shall require, and also to beware the Legs hang not without some stay; nor that the Boots or Shoes be not over strait: whosoever hath the Gout must refrain from drinking of new Ale, or Beer, and Red Wine: Also he must not eat new Bread, Eggs, fresh Salmon, Eels, Fresh Herring, Pilcherds, Oysters, all shell-fish; he must avoid the eating of fresh Beef, of Goose, of Duck, and of Pigeons: he must beware of taking of cold in his Legs, or riding or going wetshod. Beware of Venereous acts after refection, or after, or upon a full stomach, from all things that ingender evil humors and are inflative.

Diet for the Lepers.

HE that is infected with any of the four kindes of Leprosie, must refrain from all manner of Wines, and from new drinks, and strong Ale; let him beware of riot and surfeiting; let him abstain from eating of Spices, Dates, from Tripes, Puddings, and all inwards of Beasts; Fish, Eggs, and Milk is not good for him: he must abstain from eating of fresh Beef, and from eating of Goose, Duck, water-Fowl, and Pigeons; and in no wise to eat Venison, nor Hare-flesh and such like.

Diet for those that are troubled with the Falling-sickness.

WHosoever hath any of the kindes of Falling-sickness, he must abstain from eating

eating of white meats, especially of milk; he must refrain from drinking of Wine, new Ale, and strong Ale; to eate the fatness of fish, nor the heads of fish, the which ingenders Rhume; shell-fish Eels, Salmon, Herring, and Viscous fishes are not good for Epileptick persons: also such must refrain from eating of Garlick, Onions, Leeks, Chibols, and all Vaporous meats, the which do hurt the head: Venison, Hare-flesh, Beef, Beans, and Pease are not good; and if they know that they are infected with this great sickness, they should not resort where there is great store of company, as in the Church, Sessions, or Market places; if they do, the sickness will infect them more there, than in any other place, or at any other time; they must beware they do not sit too nigh the fire, for the fire will overcome them and will induce the disease; they must beware of lying too hot in bed, or to labour extreamly; for such things cause the grief to come the oftner.

Diet for the Head Ache.

MAny sicknesses, or infirmities, and impediments may be in a mans head; wherefore whosoever hath any distemper in the head, must not keep the head too hot, nor too cold, but in an equal temper; to beware of ingendring of Rhume, which is the cause of many infirmities: there is nothing that doth ingender Rhume so much, as doth the fatness of fish, and the heads of fish, and surfeits, and taking cold

in the feet, and taking cold in the nape of the neck or head; alſo they which have an infirmity in the head muſt refrain from immoderate ſleep, ſpecially after meat; alſo they muſt abſtain from drinking of wine, and uſe not to drink Ale and Beer, the which is over ſtrong; vociferation, hollowing, crying and high ſinging, is not good for the head: all things the which are vaporours, or do fume, are not good for the head; all things the which are of evil ſavour, as carrion, ſinks, wide draughts, piſs-bowls, ſnuff of candles, dunghills, ſtinking channels, and ſtinking ſtanding waters, and ſtinking marſhes, with ſuch contagious Airs, do hurt the head, the brain, and memory; all odoriferous ſavours are good for the head, the brain, and the memory.

Diet in a conſumption.

HE that is in a conſumption muſt abſtain from all ſowre and tart things; as Vinegar and Alegar, and ſuch like: and alſo he muſt abſtain from eating of groſs meats; the which are hard and ſlow of digeſtion, and uſe cordials and reſtoratives and nutritive meats: all meats and drinks the which are ſweet, and that ſugar is in, are nutritive: wherefore ſweet wines are good for them, the which are in conſumptions moderately taken: and ſowre Wine, ſowre Ale, and ſowre Beer are naught, for they fret away nature; and let them beware that be in a Conſumption of fried and burnt meat which is over roſted: and in any wiſe let them ſhun

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anger and pensiveness. These things following are good for a Consumption; a Pig or a Cock stewed, and made in a Jelly, Cockrels stewed, Goats Milk and Sugar, Almond Milk, in the which Rice is sodden, and Rabbets stewed, &c.

Diet for those that are short winded.

SHortness of winds cometh divers times of Impediments in the Lungs, and streightness in the Breast, oppilated through viscous Phlegm, when the head is stuffed with Rhume, called the Pus, stoppeth the breath of his natural course; wherefore he that hath shortness of breath, must abstain from eating of Nuts, especially if they be old; Cheese and Milk is not good for such, no more is Fish, and Fruit raw, nor crude Herbs. Also all manner of meat which is hard of digestion: they must refrain from eating of Fish, especially from eating Fish which will cleave to the fingers and is viscous and Phlegmy, and in any wise to beware of the skin of Fish, and of all manner of meat, the which doth ingender Phlegm. Also they must beware of cold, and when any house is a sweeping, to go out of the house for a space into a clean air. The dust also that riseth in the Streets through the vehemence of the wind, or otherwise, is bad for them; smoak is evil for them, and so is all things that are stopping, wherefore it is expedient for them to be kept laxative.

Diet for the Palsie.

THey which have the Palsie, universal, or particular, must beware of anger, testiness, and of too much passion, whether of fear, or otherwise; for through anger or fear divers times the Palsie doth come: also they must beware of Drunkenness, and eating of Nuts, coldness, contagious, and stinking and filthy airs; of lying upon the ground; the savour of Castory, and the savour of a Fox is good against the Palsie.

Diet for mad Folks.

THere is none which hath any of the kindes of Madness, but they ought to be kept up for divers inconveniences that may otherwise happen; to be confined in some close house or chamber where there is no light, and that he have a Keeper, the which the mad man doth fear. See that he hath no knife, nor shears, nor other edge-tool, nor that he have no girdle, except it be a weak list of cloth, for hurting himself. Also in the chamber or house that the mad man is in, let there be no painted clothes, nor painted walls, nor pictures of a man or woman, or fowl, or beast; for such things maketh them full of fantasies, let the mad persons head be shaven once a moneth; let them drink no Wine, nor strong Ale, nor strong Bear, but moderate drink: and let them have three times in a day warm Broth,

and

and a little warm Meat: use few words to them, except it be for reprehension, or gentle reformation, if they have any wit, or perceivance to understand, otherwise they must be kept under with sharper correction.

Diet for the Dropsie.

THe learned agree, that the more one drinks that hath the Drpsie, the more he is a thirst; for although the sickness doth come by superabundance of water, yet the Liver is dry, whether it be *Alchites*, *Iposarca*, *Lencofflegmancia*, or the Timpany, they that have any of these four kindes of Dropsies must refrain from all things which be constupat and costive, and use all things which are laxative. Nuts, and dry Almonds, and hard Cheese are poyson to them.

Of ordering of Surfeits.

GAlen declaring on *Ipocrates* Aphorisme, of eating too much meat, saith, More meat than agrees with nature, is called Repletion, or a Surfeit. A Surfeit is taken as well by gurgitations, too much drinking, as by epulation, of eating of crude meat, or of more meat than suffices, or can be truely digested. Or else Repletion, or a Surfeit is, when the stomach is forced, stuffed, or repleated with too much drink and meat, that the Liver, which is the fire under the pot, is suppressed, that he cannot naturally nor truly decoct, or digest the super-

abundance of meat and drink, the which is in the pot or stomach: wherefore divers times these Impediments do follow.

The tongue is deprived of his office to speak, the Wits or senses be dull, and obnubulated from reason, sloath and sluggishness consequently followeth. The appetite is whithdrawn, the head is light, and akes, full of fantasies, and divers times some be so sopited, that the Malt-worm playeth the devil so fast in the head, that all the world runneth round about on wheels; then do the principal numbers, and the official numbers fail of their strength, yet the pulses be full of agility. Such Repletions, especially such Gurgitations do ingender divers infirmities, through which, brevity and shortness of life follows. For the wise man saith, that Surfeits do kill many men, and Temperance doth prolong the life. And also it is written, *Eccluſ.* 37. That there do die many more by Surfeit, than there doth by the Sword; for as surfeiting ingendreth many Infirmities, as the Dropsies, the Gouts, Phlegm, Pimples in the face, vehement Impressions, undigest Humors, Oppilations, Fevers, Putrefaction. It perturbates the head, the eyes, the tongue and the stomach, with many other infirmities. *Gallen* saith, overmuch repletion, or surfeiting, causeth strangulation and sudden death; for as I said, the stomach is so inforced, and the Liver is so sore oppressed, that natural heat, and the powers are extinct; wherefore abstinence, for this matter, is the best and the perfectest Medicine; the Patient, being in no wise

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to eat meat until the stomach be evacuated of all evil humors by vomit, or other convenient ways; for else crude and raw undigested humors will encrease in the body. Two Meals a day is sufficient for a resident person. A labourer may eat three times a day. I advertise that the first refection, or meal, be digested, ere he do eat the second; for there is nothing more hurtful for mans body, than to lay meat upon meat undigested; for the last refection or meal, will hinder the digestion of the first refection or meal. Also sundry meats, of divers operations, eaten at one refection, or meal, is unwholesome; nor is it good to sit long at dinner and supper: An hour is sufficient to sit at dinner, not so long at supper. We English have an evil use in sitting long at dinner and at supper; at the beginning of dinner and supper we feed on grosss meats, and the best which are wholesome, nutritive, and light of digestion, are kept for servants; for when the good meat comes to the table, through feeding upon gros meat, the appetite is extinct. I am unwilling to be too large on this Subject, and therefore I shall refer thee, Courteous Reader, to the other two Doctors of *Reason* and *Experience*.

Of several sorts of Drinks.

WAter is one of the four Elements, of the which, divers Liquors or Drinks for mans sustenance, are made, taking their original and substance of it; as Ale, Beer, Mead, and Methegline,

Methegline. Water is unwholesome alone by it self for an English man, considering the contrary usage, which is not concurrant with nature: Water is cold, slow and slack of digestion. The best Water is Rain-Water if so be that it is clean, and purely taken: Next to it is running water, the which doth swiftly run from the East into the West upon stones or Pibbles: the third Water to be praised, is River or Brook-Water, which is cleare running on pibbles and gravel,

Standing Waters, which are refreshed with a fresh Spring, are good; but standing Waters, and Well-Waters, on which the sun hath no reflection, although they be lighter than other running Waters are, yet they are not commendable. And let every one beware of all Waters which are standing, and putrefied with froth, docknet, and mud; for if they bake, or brew, or dress meat with it, it will ingender many infirmities. The Water which every man ought to dress his meat withal, or shall use in baking or brewing, let it be running, and put it in vessels, that it may stand there two or three hours; strain the upper part through a thick linen cloth, and cast the inferial part away. If any do use to drink water with wine, let it be purely strained, and then seethe it, and after it is cold, put it into his wine; but it is better to drink with wine stilled waters, especially the water of Strawberries, of Bugloss, of Borage, of Endive, of Succory, or the water of Sow-thistle, and Dandelion; and if any one is troubled with the Stone, or doth burn in the

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pudibunde places, let him use to drink with white VVine, the water of Haws, and the water of Milk.

Of Wine.

VVInes are of Grapes, except Respis, wch is made of a berry. Chuse your VVine after this sort, it must be fine, fair, and clear to the eye, fragrant and redolent, having a good odor and flavour in the nose; it must sparkle in the glass when it is drawn, or put out of the pot into the glass; it should be cold and pleasant in the mouth, strong and subtile of substance; moderately drunk, it doth accuate and quicken the wits, comfort the heart, scoure the Liver, especially if it be white VVine, it doth rejoyce all the powers, and nourish them; it ingenders good blood, it doth comfort and cherish the brain, and it dissolveth Phlegm, it ingendreth heat, is good against heavines and pensiveness, and is full of agility; it is medicinable, especially white VVine; for it doth mundifie and cleanse woundes and sores. The better the VVine is, the better humors it doth ingender. VVine ought not to be too new nor too old; high VVines, as Malmesey may be kept long, because VVine is full of fumosity, it is good sometimes to allay it with water.

French VVines, and specially Rhenish VVine that is fined, is good at meat, especially Claret VVine. It is not good to drink VVine nor Beer before one doth eat, though there be old fantastical

tastical sayings to the contrary. Also these hot Wines, as Malmesey, Corse Greek Romanisk, Romney, Sack, Alygant, Bastard, Tyre, Osay, Muscadel, Caprick, Tent, Roberdavy, with other hot Wines, are not good to drink with meat, but after meat whith Oysters, with Salads, whith Fruit, a draught or two may be allowed; Old men may drink high Wines at their pleasure: all sweet and gross Wines cause fatness.

Of Ale.

ALe is made of Malt and Water, and they which do put any other thing into Ale, except Yest or Barm, do sophisticate their Ale. Ale for an English man is a natural drink. Ale must have these properties, it must be fresh and clear, not ropy; it must have no Weft nor Tail. Ale should not be drunk under five days old; new Ale is unwholsome, sowre Ale, and dead, and Ale which do stand atilt is most unwholesome. Barley Malt maketh better Ale then Oaten Malt, or any other corn; it ingenders gross humors, but it causeth strength.

Of Beer.

BEer is made of Malt, of Hops, and Water; It is a natural drink for a Dutch-man, and of late it is much used in *England* to the detriment of many *English* men; especially it killeth them which are troubled whith the Collick, and the Stone and the Strangullion; for the drink is

s a cold drink, and doth inflate the Belly, as it loth appear by the Dutch-mens Faces and Bellies; if the Beer be well served, and be fined, and not new; it doth qualifie the heat of the Liver.

Of Cider.

CIder is made of the Juyce of Pears, or the Juyce of Apples, sometimes of both; but the Best Cider is made of clean Pears, which are Dulcet: it is not praised in Physick, or Cider is cold of operation, and full of ventosity; it ingenders evil humors, and doth asswage too much the natural heat, hinders digestion, and hurts the Stomach, except it be to those which are constantly used to it; it is most in request in Harvest time.

Of Mead.

MEad is made of Honey and water boiled together, if it be fined and pure, it preserveth health; but it is not good for them which have the Chollick.

Of Metheglin.

METheglin is made of Honey, Water, and Herbs boild and sod together; if it be fined and stale, it is better than Mead.

Of Whey.

WHey if it be well ordered, especially that Whey the which doth come of Butter, is

is a temperate drink, and moist; and it doth nourish and cleanse the breast; purgeth red colour of the face: clarified as it ought to be, it purges moderately and cannot be sufficiently commended.

Posset Ale.

POsset Ale is made with hot Milk and cold Ale, it is a temperate drink, and is good for a hot Liver, and for hot Fevers, especially if cold Herbs are sod in it.

Of Coit.

COit is a drink made of water, in the which is laid a sowre and a salt Leaven three or fours hours, then it is fit to drink; it is usually drunk in *Picardy*, in *Flanders*, in *Holland*, and in *Brabant*.

Of Honey.

HOney as well in meat as in drink, is of admirable efficacy; for it not onely cleanseth and nourisheth, but it also for a long time Preserveth that incorrupted which is put into it; this excellent matter is most wonderfully wrought and gathered by the little Bee. Mead which is made one part of Honey, and four times so much of pure water boiled till no Skin doth remain, *Galen* highly commends as an excellent drink to preserve health. There are many rare qualities in Honey which I intend hereafter particularly to write of.

Of

Of Bread.

Avicen saith, that bread made of VVheat causeth fat, especially when the bread is of new VVheat-Bread made of fine flour without Leaven, is slow of digestion, but it doth nourish, if it be truly ordered and well back't: when it is Leavened it is soon digested, as some old Authors affirm. But bread having too much bran in it is not laudible. In *Rome* and other high countries, their Loaves of bread are little bigger than a VValnut, and many little Loaves joyned together, which do serve for great men, and are saffroned; I praise it not I do love Manchet bread, and great Loaves which are well moulded and thorow bak't, the bran abstracted.

Bread made of Mestling, or of Rye.

MEstling-bread is made half of VVheat and half of Rye; and there is also Mestling made half of Rye and half of Barley. Some strange people will put VVheat and Barley together. Bread made of these aforesaid grain or corns, thus potched together may satisfie the belly, but will never do good to man no more than horse-bread, or bread made of Beans and Pease. Howsoever this matter doth go much by the education or the bringing up of the people which have been used to such bread. Barley doth ingender cold humors; Pease and Beans,

and

and the substance coming from them are windy: but if one have an appetite to eat and drink of a grain besides Malt or Barley, let him drink of what may be made of Oats, for Haver-cakes in *Scotland* are many a good Lierd and Lierds Dish; and if it will make good Haver-cakes, consequently it will make good drink. Good bread doth comfort, confirm, and stablish a mans heart. Hot Bread is unwholesome for any one, for it doth lie in the stomach like a spunge, exhausting undecocted humors; yet the smell of new Bread is comfortable to the Head, and to the Heart.

Simnels, and Gracknels, and Bread bak'd on a stone, or on iron, and Bread that Saffron is in, is not so wholesom.

Burnt Bread, hard Crusts, and pasty Crusts do ingender Choller adust, and Melancholy humors, wherefore chip the upper Crusts of your Bread, and whoso doth use to eat the second Crust after meat, it maketh him lean; and so doth Wheaten Bread, the which is full of Bran.

Bread which is nutritive, and praised in Physick, should have these properties. First it must not be new, but a day and a night old; it is not good when it is past four or five days old, except the Loaves be great; it must not be mouldy nor musty, well molded, it must be thorow bak't; it must not be heavy, temperately salted. Old Bread of stale, doth dry up the blood, or natural moisture of man, and it doth ingender evil humors, and hinders digestion: wherefore there is no Surfeit worse, than the eating of bad bread occasions.

Of

Of Broaths in general.

ALl manner of liquid things, as Pottage, and other Broaths, do repleat one that eats them with ventosity. Pottage is not so much used in all Christendom. as in *England.* Pottage is made of the liquor in the which flesh is sod with putting to chopped Herbs, and Oatmeal, and Salt. The Herbs, with the which Pottage is made withall, if they be pure, good, and clean, not worm-eaten, nor infected with the corrupt air descending on them, they comfort notwithstanding their ventosity. But for as much as divers times many parts of *England* are infected with the Pestilence through the corruption of the air, which doth infect the Herbs; in such times it is not good to make Pottage; nor to eat them.

Of Furmity.

FUrmity is made of Wheat, and Milk; for it is hard of digestion. But when it is digested, it doth nourish and strengthen.

Of Pease-Pottage and Bean-Pottage.

PEase Pottage, and Bean Pottage doth repleat with ventosity. Pease Pottage is better than Bean Pottage, for it is sooner digested, lesse windy; they are both absterssive, and do cleanse the body. Bean Pottage encreases gross humors.

Of Almoad Milk and Rice Pottage.

ALmond Milk, and Rice Pottage. Almonds are hot and moist, it doth comfort the Breast and it doth mollifie the Belly, and provokes Urine. Rice Pottage made with Almond Milk, doth restore and comfort Nature.

Alebrues, Caudles, and Cullesses.

ALebrues, Caudles, and Cullesses, are for weak men, which cannot eat sollid meat, Caudles made with Hemp-seed, and Cullesses made of Shrimps, do warm the blood and comfort Nature.

Honey Sops, and other Broaths.

HOney Sops, and other Broaths, what kind or substance soever they are made of, do ingender ventosity. Wherefore they are not wholesome for the Chollick, nor other inflative impediments, or sicknesses, especially if Honey be in them.

Of Eggs.

IN *England* Hen Eggs are most eaten. I will first write of them; the Yolks of them are Cordials, for they are temperately hot. The White of an egg is viscous and cold, and slow of digestion, and doth not ingender good blood wherefore

wherefore whosoever will eat an Hen Egg, let the Egg be new, and roft it rear, and eat it, or else poach it; poached Eggs are best at night and new rear roasted Eggs in the morning, if they are a little salted, they are nutritive. In *Turkey*, and other places, they use to seethe two or three bushels of Eggs together hard, and pull off the shells, souse them, and keep them to eat at all times. Hard Eggs are slow of digestion, roasted Eggs are beeter than sodden, fried are naught. Duck Eggs, and Geese Eggs I do not praise.

But Pheasant Eggs, and Patridges Eggs are excellent.

Of Butter.

Butter is made of Cream, and is of a moist operation, good to eat in the morning before other meats. French men will eat it after meat; but eaten with other meats it doth not onely nourish, but it is good for the Breast and Lungs, also it doth relax and mollifie the Belly Dutch men do eat it all times in the day, the which I do not approve, considering that Butter is unctious, and every thing that is unctious, is noisome to the stomach, forasmuch as it maketh lubrifaction: every thing that is unctious, that is Butter, Oyl, Grease, or Fat, do swim above in the brinks of the stomach, as the fat doth swim above in a boiling pot; the excess of such natation or superflux, will ascend to the orifice of the stomach, and cause eructuations. Where-

fore the eating of much Butter at one refection, is not commendable; it is not good for them which are in an Ague or Feaver, for the unctuoſity of it doth Augment the heat of the Liver. A little portion is good in the morning, if it be new made.

Of Cheeſe.

CHeeſe made of Milk there are four ſorts; green, ſoft, hard, or ſpermice. Green Cheeſe is not called green, by the reaſon of the colour, but for the newneſs of it, for the Whay is not half preſſed out of it, and in operation it is cold and moiſt. Soft Cheeſe, not too new nor too old, is beſt; for in operation it is hot and moiſt. Hard Cheeſe is hot and dry. and ill to digeſt. Spermice is a Cheeſe, the which is made which Curds, and with the juyce of Herbs; to tell the nature of it is doubtful, conſidering that every Milk-wife may put in many juyces of Herbs of ſundry operation and vertue, one not agreeing with another. Beſides theſe four natures of Cheeſe, there is a Cheeſe called a Irweve Cheeſe, the which if it be well ordered, is the wholeſomeſt of them all.

But take the beſt Cheeſe of all theſe rehearſed, if a little do good and pleaſure, the leaſt exceſs doth ingender groſs humors, for it is hard of digeſtion; it maketh one coſtive, and is not good for the Stone. Cheeſe that is good ought not to be too hard, nor too ſoft, but betwixt both; it ſhould not be tough nor brittle, ſweet nor ſowre

sowre, nor tart, too salt, nor too fresh; it must be of good savour and tallage, nor too full of eyes, mites, or maggots. Yet in high *Almain*, the Cheese which is full of Maggots, is called there the best Cheese; and they will eat the great Maggots as fast as we do eat Comfits.

Of Milk.

Milk of a Woman and of a Goat are restorative.

These Milks are good for them that are in a Consumption.

Cows and Ewes Milk, if the Beasts be young, and do go in good Pasture, their Milk is nutritive and doth humect and moisten the members, mundifie and cleanse the entrails, alleviate and mitigate the pain of the Lungs, and the Breast; it is not good for them which have gurgulations in the Belly, nor for sanguine persons; but it is very good for the melancholy, for old men and children, especially if it be sod with a little Sugar for those that are sick. There are few diseases, in which Milk is not offensive, if taken inwardly, except it be in some Consumptions of the flesh, or other Consumption of the Lungs, or breathing parts.

Of Asses Milk.

The Consumption of the Lungs and breathing parts, called Phthisis, wherein the flesh accidentally decayeth through the exulceration

of the Lungs, and of the breathing parts, is especially to be cured by Asses Milk; Cammels Milk, though in other Consumptions excellent, is not so good in this cure, because it is too thin, and moist as the Womans Milk; also because it wholly nourisheth, and doth not cleanse, whereas the Asses Milk is both Meat and medicine, cleansing and nourishing alike.

Of Cream.

CReam, the which doth not stand long on the Milk, sod with a little Sugar is nourishing. Clouted Cream, and raw Cream put together, are eaten more for the sensual appetite, then for any good nourishment. Raw Cream undecocted, eaten with Strawberries or Hurtle in a rural Banquet; I have known such Banquets indanger mens lives.

Of Almond Butter.

ALmond Butter is made with fine Sugar and Rose water; eaten with the flowers of Violets, it is a commendable Dish most in season in Lent, when the Violets are fragrant; it rejoyceth the heart, comforts the brain, and qualifies the heat of the liver.

Of Bean Butter.

BEanButte rin otherCountreys is most eaten in Lent, ingenders gross humors, and is windy.

Of

Of Fish.

OF all Nations and Countries, *England* is best stored with Fish, not onely with all manner of Sea, but also of fresh water Fish, and with all sorts of salt fishes.

Of Sea fish in General.

FIsh of the Sea, the which have scales or fins, are more wholesomer than the fresh water fish, the which are in standing waters; the yonger the fish is, the better it is to digest, but this is to be understood, that if the fish be never so solidate, it must have some age, but not overgrown, except it be a young Porpos, which fish is neither praised in the Old Testament, nor commended in Physick.

Of fresh water fish in General.

FIsh which are in Rivers and Brooks, are more wholesome then those which are in Pools, Ponds, or Moats, or any other standing waters, for they do labour and do scoure themselves. Fish which feed on the mudd or else do feed in the fen or mooriſh ground, do savour of the mudde which is not so good as the fish that feed and scour themselves on the stones, gravel, or sand.

Of salt fish in general.

SAlt fishes the which are powdred and salted with salt, are not so wholesom, especially if one do make a meal of them; the quality doth not hurt, but the quantity; especially such salt fish as cleaves to the fingers when one doth eat it; the Skins of fishes are utterly to be abhorred, for they do ingender viscous Phlegm and Choller adust. All manner of fish are cold of nature, and do ingender Phlegm, and nourishes very little; it is not wholesome to eat fish and flesh at one meal.

Of fish more Particularly.

First of Anchoves,

ANchoves are the Sea Minoes of *Province* and *Sardinia*, which powdred with salt, wine Vinegar, and Origanum, and so put into little barrels, are transported and highly esteemed of; they are fittest for a stomach that is oppresst with Phlegm, for they cut, ripen and digest it, warming the appetite; they afford but little nourishment.

Of Cod-fish

COd-fish is a great Sea Whiting, but not so dry and firme as the whiting is; more pleasant in the eating then of a good nourishment.

Of

Of Cockles.

COckles are of themselves so hot of nature, that they leap and fly in the summer nights above the water to be cooled by the Air; the *Celsey* Cockles are esteemed the best; they are most in season in *May*. they increase the flesh and provoke lust.

Of Conger.

COnger is no other then the Sea Eel, of a sweet and fat flesh; they feed as Eels do, it is good nourishment in the Summer for hot stomachs.

Of Crabs.

SEa Crabs, some are smooth, some rough tasted; the great ones are called *Pagnci*, some of them weigh ten pounds, they nourish very much, and are highly commended for the Consumption of the Lungs, especially if Asses Milk be drunk with them.

Of Herrings.

HErrings the eating of them fresh, have occasioned many to fall into Feavers; neither the Red, Bloat, nor Pickled have any nourishment with them; the same may be said of them broiled.

Of

Of Lobſters.

LObſters, they have a ſtrong and hard fleſh, and are hard of digeſtion; they come in ſeaſon with the Buck, and go out of ſeaſon when the Doe comes in; they are beſt towards the fall, little worth in the Wane of the Moon; when their Spawn lies greateſt in their head, they are in their prime: they are hot, windy, and venereous.

Of Mackarels.

MAckarels are of a thick, clammy, and ſuffocating ſubſtance, pleaſant to the taſte, but offenſive to the brain, head and breaſt; they cauſe Apoplexies, Palſies, Lethargies and drowſineſs in the beſt ſtomachs; they are a dangerrous meat for Phlegmatick perſons.

Of Maids.

MAids are little and tender Skates; they and Thorn backs bring forth their young ones without Eggs, after the propagation of beaſts: they are nouriſhing fit for weak ſtomachs, for ſuch whoſe laciviouſneſs hath borrowed too much from nature.

Of Muſſels.

MUſſels the fiſh of the poorer ſort of people; ſharp filthy and cruel diſeaſes follow the eating of them.

Of

Of Oysters.

OYsters are wholesome, the best are thick, little round shelled, of a short, firm, and thick flesh rising up round like a womans brest, being in a manner all belly, having in their taste salt, short fins, of a green colour, listed about with purple hair, fair eye-lidded Oysters; such are our *Walfleet* and *Colchester*: they are esteemed best eaten raw, they settle the appetite, and confirme a weak stomach and nourish; they are most dangerous when they are full of Milk, which is betwixt *May* and *August*.

Of Plaise.

PLaise are of a good, wholesome, and fine nourishment; the best Plaise have blackish spots, as the best Flounders are reddish; add to these Soles, they are all three wholsome diet.

Of Shads.

SHads have a tender and pleasant flesh, they are enforcers to sleep; in *May*, *June*, and *July* they are best; for then they are freest from bones, fullest of flesh.

Of Shrimps.

SHrimps are of two sorts, the one croockt, the other streight-backt, they have the best Juyce

Juyce of any fish, most humble and skipping; they are excellent good to recover sick and consumed persons; they are a principal dish in *Venus* her feast, they are high commended of Physicians to be as restorative as the best Crabs or Crefishes.

Of Skate.

SKate so resembles the Thornback, that they often couple and ingender together; they are more tender, and of a pleasanter taste, and more stirring to Venery.

Of Soles.

SOles are counted the most delicatest dish of the Sea they have a pleasant taste being neither of too hard nor too soft a flesh; they ingender good blood, and are easie of Concoction.

Of Sturgeon.

YOung Sturgeon is highly preferred, *Gallen* affirmes it to be of a sweet and good nourishment; other writers compare it with Veal; the Male is better then the Female: the great and grown Sturgeons is better then the lesser, we have the best from *Dantzick* and *Hamborough*: Physicians forbid Aguish persons to eat of this fish.

Of

Of Thornback.

THornback is of a pleasant taste, but of a stronger smell then Skate; very moist for to nourish much, yet a favourer of Lust.

Of Turbut.

TUrbut, some writers call this fish the Sea-pheasant; the truth is whilst they are young their flesh is moist and pleasant; they are not of an easie digestion.

Of Whitings.

THe best whitings are taken at *Tweed* called *Merlings*; they are light, wholesome, and good meat.

Of Barbles.

BArbles are esteemed for bearded Mullets, it is a gelied, cold, and moist fish, hurting the sinews, abating lust, troublesome both to the head and belly if much eaten of; eaten fasting they are dangerous for bloody Fluxes.

Of Carps.

CArps are of a sweet taste, good nourishment, provoking to *Venus*; if they stink of mudde or fenny filth, they are not wholesome.

Of

Of Eels.

EEls and Lampreys have ſuch ſweet fleſh that they highly praiſe gluttons, but in reſpect of their muddy reſidences, *Hypocrates* will not allow them to be wholeſome; for though they give much nouriſhment, it is very corrupt; they looſen the belly, but bring Fluxes; open the Windpipes, but ſtop the Liver; they infect the Lungs, though they Breed much, it is but bad ſeed, and cauſe ſundry other diſeaſes: they are worſt in Summer, but never wholeſome,

Of Flounders

FLounders if they be thick and well grown are a moſt wholeſome and light meat.

Of Gudgeons.

GUdgeons are exceeding wholſome, their fleſh is ſhort and pleaſant in taſte, they are ſoon concocted, nouriſh much, and increaſe good blood.

Of Lampreys and Lamprons.

LAmpreys and Lamprons differ in bigneſs and goodneſs, they are both ſweet and nouriſhing meats, much encreaſing luſt; they are dangerous for Surfeits; they are beſt if ever good, in *March* and *April*, they being then

then so fat, that they have scarce any back-bones at all.

Of Mullets.

MUllets of the River are of like goodness with the Sea Mullets though not fully of so fair and pure a substance; except it be large and fat, it may make a shew on the table, but it affords but little nourishment.

Of the Perch.

THe Perch is a most wholesome Fish, firm tender, white; they are ever in season save in March and April; eaten with wine vinegar they cool a distempered feverish stomach and nourish the weake body.

Of Pikes.

PIkes in respect of their muddy imployments feeding on Frogs and filth, cannot be so wholesome, in my judgement, as some Writers would have them to be. The best Pike is taken in the clear River, but I never saw any of those fat, and therefore I suspect their goodness: certain it is, Pikes are hard and tough to digest, young ones, called Jacks, are too wateriſh and moist; one of the middle groweth is the most likely to nourish.

Of

Of Roaches

ROaches, (according to the old Proverb, as sound as a Roach) are accounted incapable of any disease; hence we account them wholesome, they are full of bones, which makes them the less regarded.

Of Salmon.

SAlmon is a fat, tender, short, and sweet fish, it soon glutteth, and fills the stomach, they are most commended which go furthest up in fresh Rivers, those worst which are taken neerest the Sea: salt Salmon loseth a double goodness, one of a good taste, the other of a good nourishment.

Of Smelts.

SMelts so called, because they smell so sweet; their flesh is of the finest, lightest, softest, and best juyce of any fish; their excellency is in the Winter, when they are full of spawn. The Western are most esteemed.

Of Trouts.

TRouts in *Northumberland* are very large. others smaller, they are very pleasant, and good meat for sound persons.

Of

Of wild, tame Fowl, and small Birds.

THat a Partridge of all Fowls is sooneſt digeſted, it is a reſtorative meat, comforts the brain and the ſtomach, augments carnal luſt. The woodcock is the meat of good temperature; quails, Plovers, and Lapwings nouriſh but little, for they ingender melancholy humours: young turtle Doves and Pheaſants ingender good blood. A Crane is hard of digeſtion, and doth ingender evil blood. A young Hernſew is lighter of digeſtion than a Crane. A Buzzard well killed, and ordered, is very nutritive. The Bittour is not ſo hard of digeſtion as is the Hernſew. A Shoveler is lighter of digeſtion than a Bittour. All theſe are noiſome, except they be well ordered and dreſſed. A Pheaſant-hen, a Moor-cock, and a Moor-hen, except they do ſit, are very nutritive. All manner of wild Fowl which live by the water, are hard of digeſtion.

Of tame domeſtical Fowl.

OF all tame Fowl a Capon is beſt, is moſt nouriſhing, and is ſooneſt digeſted. A Hen in Winter is good and nutritive, and ſo are Chickens in Summer, eſpecially Cockrels and Pullets, the which are untrod; the fleſh of a Cock is hard of digeſtion, the broth or gelly of a Cock is reſtorative. Pigeons are good for cholerick and melancholick perſons. Geeſe and Ducks, except the green Geeſe, are not of eaſie

digestion. Young Pea-chickens half a year old, breed good nourishment.

Of small Birds.

ALL manner of small Birds are good and light of digestion, except Sparrows. Titmouses, Colmouses and Wrens, the which eat Spiders and Poison, are not commendable. Of all small Birds the Lark is best, the Black-bird, the Thrush. *Rasis* and *Isaack* praise young Stares, but I do conclude, because they are bittter in eating, that they ingender Choller.

Of Beef.

BBef is an excellent meat, if the Beast be young, and is not Cow-flesh; for old Beef, and Cow-flesh do ingender Melancholly and gross humors. If it be moderately powdred, that the gross blood by salt is exhausted, it doth make an English man strong. Martinmas-beef, which is called hanged Beef in the smoak, is not wholesome; it may fill the Belly, and cause one to drink, but it is naught for the Stone, and evil of digestion, and makes no good juice.

Of Mutton and Lamb.

MUtton with *Rasis* and *Averroyes* is good meat, but *Gallen* doth not commend it, and surely they hint at some reason, considering that the Beast is so soon infected; nor doth there

there happen so great a Murren and Sickness to any four-footed Beast, as doth the Sheep. Notwithstanding, if the Sheep be fed in a good Pasture, and fat, and do not flavour of the Wooll, it is good for sick persons, for it doth ingender excellent blood. Lamb is moist and phlegmatick, it is not good for old persons, except of a melancholly complexion; nor for phlegmatick men to feed, except very moderately.

Of Veal.

VEal is a nourishing meat, for it is soon digested. Whereupon many Authors hold the opinion, that it is the best flesh, and the most nutritive meat that can be for man's sustenance.

Of Pork and Bacon.

WHereas *Gallen* with other ancient and approved Doctors praise Pork, in holy Scripture it is not allowed; for a Swine is an unclean Beast, and doth lie upon stinking and filthy soils, and with stercorous matter.

Pork, if it be of an old Hog not clean kept, it ingenders gross blood, humects too much the stomach; if the Pork be young it is nutritive. Bacon is good for Carters and Plough-men which labour; but if they have the Stone, and use to eat it, they will endure great misery.

Of Brawn.

BRawn is an usual meat in Winter amongst Englishmen, it is hard of digestion. The

Brawn of a wild Boar is much better than the Brawn of a tame one.

Of Pigs.

PIgs, especially Sow-pigs, are nutritive, and made in a gelly, is a restorative; if the Pig be flead, the skin taken off, and then stewed with restoratives, as a Cock is stewed to make a gelly. A young fat Pig is wholesome, if it be well ordered in the roasting, the skin not eaten.

Of Kid.

YOung Kids flesh is prayed above all other flesh, as *Avicen*, *Rasie*, and *Averroys* affirm, it is temperate and nutritive, although it be somewhat dry.

Of wild Beasts.

THe opinion of all ancient Physicians was, and is, that Venison is not good to eat, principally for two causes. The first is, that this Beast doth live in fear, and his timerosity causes melancholly humors.

The second cause is, as it doth ingender cholerick humours, it is a Lords dish, good for an Englishman; for it doth animate him to be as he is, which is strong and hardy.

Of

Of the Hare.

A Hare maketh a Gentleman good pastime, and better for the Hounds or Dogs to eat the Hare after they have killed it, than man; for it is not praised. The Scripture saith, The Hare is an unclean Beast. In Physick, Hares flesh is dry, and doth ingender melancholick humors.

Of Rabbits.

Coneys flesh is good, but Rabbits flesh is best of all wild Beasts, for it is temperate, and doth nourish, and singularly praised in Physick: for all things the which do suck, is nutritive.

Of the Head, Brains, Fat, Skins, Fins, Marrow, Blood, Tongues, Stones, and Inwards of Flesh or Fish.

THe Heads of Fish, and the Fat, especially of Salmon and Conger, is not good for them which are disposed to Rheum; the heads of Lampries and Lamprons, and the string which is within them, is not good to eat: refrain from eating of the skins of flesh and fish, and burned and brown meat, it ingenders viscous humors, and Choller, and Melancholly, and makes oppilations. The Brains of any beast are not wholesome, except the brains of a Kid, for they are evil of digestion, and hurt the appe-

tite and stomach; they are cold, moist and viscous. A hot stomach may eat them, but they ingender gross humors. The brains of a Woodcock, and of a Snipe, and such like, are commestible; the fore-part of all manner of beasts and fowls, are more hotter and lighter of digestion, than the hinder parts are. The marrow of all beasts is hot and moist, is nutritive, if well digested; they mollifie the stomach, and take away the appetite: wherefore one should eat Pepper with it. The blood of all beasts and fowls are not wholsom, but hard of digestion. All the inwards of beasts, and of fowls, as the heart, the liver, the lungs, tripes, trilibubs, with all the entrails, is hard of digestion, and doth encrease gross humors. The fat of flesh is not so much nutritive as the lean; it is best when lean and fat is mixt one with another. The tongues of beasts are hard of digestion, and of little nourishment. The stones of a Cockrel, and stones of other beasts are very nourishing.

Of roasted, boiled, bak't, fried meats.

BEyond Sea at the Universities, boiled meat is used at dinner, and roast to supper, as boiled meat is lighter of digestion.

Broiled meats are hard of digestion, and naught for the Stone: fried meat is harder of digestion than broiled, it ingenders Choller and Melancholly: Bak't meat buried in paste, is not praised in Physick. All manner of flesh which is inclined to humidity, should be roasted; and all

all fleſh which is dry, ſhould be boiled. Fiſh may be ſod, roaſted, broiled, and baken, every one after their kind and uſe, and faſhion of the Countrey, as the Cook and the Phyſician may agree and deviſe: For a good Cook is half a Phyſician.

Of the Roots of Borage and Bugloſs.

THE Roots of Borage and Bugloſs ſod tender, and made in a ſuccade, do ingender good blood, and a wholſom temperance.

Of Eliſaunder, and Elina Campane.

THE Root of Eliſaunder ſod tender, and made in a ſuccade, is good for to deſtroy the Stone in the Reins of the Back and Bladder. The Roots of Elina Campane ſod tender in a ſuccade, is good for the breaſt, for the lungs, and for all the interial members of man.

Of Parſley and Fennel.

THE Roots of Parſley ſod tender, and made in ſuccade, are good for the Stone, and to make a man piſs. Fennel ſod is good for the lungs, and the ſight.

Of Turnips and Parſnips.

TUrnips boiled and eaten with fleſh, augments the ſeed; if they be eaten raw, and

moderately, they provoke a good appetite. Parsnips sod, doth encrease nature, and are nutritive, and expels urine.

Of Radish and Carrets.

RAddish roots do break wind and do provoke urine; but they be not good for those which have the Gout. Carrets sod, augment and encrease nature, and cause urine.

Of the Roots of Rapes.

RApe-roots, if they be well boiled, nourish, if they be moderately eaten; immoderately, they ingender ventosity, and offend the stomach.

Of Onions.

ONions provoke to venery and Sleep; and if a man drink sundry drinks, they rectifie and reform the variety of the odoration of them, they cause a good appetite.

Of Leeks

LEeks open the breast, and provoke urine, cause and encrease bad blood.

Of Garlick.

GArlick of all roots is much used in *France*, and some other Countreys; it opens the breast

breast and it doth kill wormes in the belly, which the *Lumbrici Ascarides* and *Cutuibicini* which are small little long wormes that tickle in the fundament; it also heats the body, and dissolves gross winds.

Of Cabbage.

Cato in his book *De re rustica*, writes too highly in praise of Cabbages, as he judges them to be a sufficient medicine against all diseases; some are of opinion if they are eat raw before meat with Vinegar that they preserve the stomach from Surfeits, and the brain from drunkenness: this I am certain of, that if they are constantly eat, they injure the, sight except the eyes are very moist, they cause and break wind; the opinion of most writers is, that they are not so wholesom as Lettice, being hot in the first, and dry in the second degree,

Of Asparagus.

NO kind of Herbs nourish more being freed from their bitterness, and eaten hot; they are temperately moist, and exceed not in heat the first degree; they encrease Venery, strengthen the Liver, and help conception.

Of Musk Melons.

MUsk Melons are not so moist or cold as the ordinary sort of Melons are; they engender

der better blood, and descend more speedily into the belly; fruits of this kind are dangerous, not to be eaten presently out of the ground, but rather let them lie a week, though that they are ripe, that their watrish moisture may be abated. Garden Pompeons and Melons, may lie in a warm Kitchin till *Christmas*.

Of Potata Roots.

POtata Roots nourish mightily either sod, bak't or roasted; the newest and heaviest are the best, they ingender much flesh, blood and seed.

Of Raddishes.

RAddishes cause rank belchings, are hardly digested, they burn the blood, ingender Lice, cause Leanness, spoil the eye-sight, and corrupt the whole mass of nourishment.

Of Skirret Roots.

SKirret Roots have a long string within them, which taken away before they are sod, makes them eat exceeding sweet; they are of a mild and temperate nature agreeing with complexions; did we know all the virtues of them, they would be more nourished than they are in our Gardens.

Of

Of Borage and Bugloss.

BOrage doth comfort the heart, ingender good blood, and causeth mirth; so doth Bugloss, which is taken of more vigour, strength and efficacy.

Of Artechokes and Rokat.

THere is nothing usually to be eaten of Artechokes but the heads of them, when they are almost ripe, sodden tender in the broth of Beef, or with Beef; eat them at dinner, they increase nature, and provoke Venery. Rokat doth increase the seed, stumulate the flesh, and doth help digestion.

Of Succory and Endive.

SUccory doth help the Stomach, and keep the head in temper, and qualifie Choller. Endive is good for them which have hot and dry Stomachs.

Of white Beets and Purslane.

VVHite Beets are good for the Liver and for the Spleen, are abstercine. Purslane doth abate the ardor of lasciviousness, and mittigates heat in the inward parrs of the head and eyes: if preserved in brine, it heats and purges the Stomach; it is cold in the third degree, and moist in the scond.

Of

Of Thyme and Parsley.

THyme breaketh the Stone, dissolves wind, and causeth Urine; Parsley breaks the Stone, causeth Urine, is good for the Stomach, and causeth a sweet breath.

Of Lettice and Sorrel.

LEttice extincts Venery, causeth Milk in womens Breasts; it is good for a hot Stomach, provokes sleep, increases blood, temperates it. Sorrel is good for a hot Liver, and also for the Stomach; being sod, it looseth the belly: in the time of the Plague taken fasting, sucking or chewing some of the Leaves, it preserves against infection; the seeds thereof brewed and drunk with Wine and Water are good against the Chollick, and the stopping of Fluxes, excellent against overcharged Stomachs. Sorrel-posſets are soveraign in sundry distempers. This Herb is cold in the third, and dry in the second degree.

Of Marigolds.

MArigolds, the Herb and Flowers are of great use with us amongst other Potherbs, the flowers either green or dried are often used in Posſets, Broths and Drinks, as a comforter for the Spirits, and to expel any malignant or pestilential quality gathered near there-

thereunto; the Syrup and Conserve made of the fresh flowers are used for some purposes to the same effect.

Of Pennyroyal and Hyssop.

PEnnyroyal purges Melancholly, and comforts the Stomach and Spirits. Hyssop cleanseth viscous Phlegm, is good for the Breast and Lungs.

Of Rosemary and Roses.

ROsemary is good for Palsies, for the Falling-sickness, and for a Cough, good against cold. Roses are Cordial, they comfort the heart and brain.

Of Fennel and Annis.

THese Herbs are seldom used, but their seeds; Fennel-seed is used to break Urine, good against Poison; Annis-seed cleanses the Bladder and the Reins of the back, provokes Urine, and causeth a sweet Breath.

Of Sage.

SAge is good to help a woman to conceive, it provokes Urine and Sleep; it is good in an Ague or Feaver: and against the Falling-sickness, this Herb is of excellent vertue.

Of

Of Violets.

VIolets comfort the brain, preserve against drunkenness; the syrup of them cools the Reins, and is very good against the Falling-sickness.

Of Watercresses.

VVAtercresses are very wholsom in the Spring-time, they comfort the Sinnews, and are hot and dry.

Of Tansie.

TAnsie purges the Ague, dries the Sinnews, and is good against the Worms.

Of Rue.

THere are two kinds of Rue, the one of the Garden, another of the Field; it is good against Infection, abates Lust, is excellent for the Sight: that of the Field is hot and dry in the fourth degree; that of the Garden is hot and dry in the second degree.

Of Wormwood.

THere are several sorts of Wormwoods, those of the Sea are not of that goodness in quality, as the common and aromatical bitter sorts

sorts are: nevertheless because they are not so bitter as the common sorts, which renders them more acceptable to many persons that desire to please their pallates, rather than to be cured of their diseases by bitter medicines, or Physicians and Apothecaries feeding their humor for their own profit, and to please their Patients. There are many other Herbs used in Pottage, Broths, Possets, Sallets, Sauces, Tansies, *&c.* from most of which small nourishment is received. Of the virtues of those which are of the highest concernment, having already discoursed of in the first part of the Volume, I shall here omit them.

Of Figs

Avicen writes, that Figs nourish more than any other fruit, when they are eaten with blanched Almonds: they are good roasted and stewed, they cleanse the Breast, and the Lungs, open the oppilations of the Liver and the Spleen; they provoke to Venerious acts, as they augment and increase the seed of generation; they cause sweating, wherefore they ingender Lice.

Of great Raisins.

GReat Raisins are nutritive, especially if the stones are out; they make the Stomach firm, and cause a good appetite, if a few of them be eaten before them.

Of

Of small Raisins of Currans.

SMall Raisins of Currans are good for the Reins of the back, they do provoke Urine; howbeit they are not good for the Spleen, they cause oppilation.

Of Grapes.

GRapes sweet and new are nutritive, and stimulate the flesh, they comfort the Stomach and Liver, avoid oppilations; but they do repleat the Stomach with wind.

Of Peaches, of Medlers and Cervices.

PEaches mollifie the Belly, and are cold. Medlers taken superfluously ingender Melancholly. Cervices are of the same operation.

Of Strawberries and Cherries.

STrawberries are praised above all Berries, they qualifie the heat of the Liver, ingender good blood eaten with Sugar. Cherries mollifie the Belly, and are cold.

Of Nuts great and small.

THE Walnut and Banock are of one operation, they are slow of digestion, yet they comfort the Brain, if the pith or skin be pulled off,

off, they are nutritive. Filbirts are better than Hazle-nuts, if they are new taken from the tree, and the skin or the pith pulled off, they are nutritive and encreaſe fatneſs; if they are old, they ſhould be eaten with great Raiſins. New Nuts are better than old, for old Nuts are cholerick and naught for the head, and evil for old perſons, as they ingender the Palſie in the Tongue: immoderately taken or eaten, ingender corruptions; as biles, blains, and ſuch putrefaction.

Of Peaſe and Beans.

PEaſe which are young are nutritive. Beans are not ſo good as Peaſe, they are more windy, although the skins or husks be ablated; yet they are a ſtrong meat, and doth provoke Venery.

Of Pears and Apples.

PEars which are mellow and not ſtony, doth encreaſe fat, and ingender wateriſh blood, they are full of ventoſity. Wardons roaſted, ſtewed or bak't, are nutritive, comfort the ſtomach, eſpecially if they are eaten with Comfits. Apples are good after a froſt hath taken them, or when they are old, eſpecially red Apples, and thoſe of good odour and mellow: they ſhould be eaten with Sugar or Comfits, or with Fennel-ſeed, or Anniſeed, becauſe of their ventoſity; they comfort the ſtomach, and cauſe good digeſtion, eſpecially if they are roaſted and bak't.

Of Pomegranates and Quinces.

POmegranates are nutritive, and good for the Stomach. Quinces bak't, the coar pulled out, mollifie the belly, help digestion, and preserve a man from drunkenness.

Of Dates and Milons.

DAtes moderately eaten are nutritive, but they cause oppilations of the Liver, and of the Spleen. Milons ingender bad humours.

Of Gourds, of Cowcumbers and Pepons.

GOurds are of bad nourishment; Cowcumbers restrain Venery, as they are cold and moist, corrupt the Stomach, and if they are not well ordered, and moderately eaten, ingender thick and gross humors, and are within few degrees of poison to persons of a weak digestion.

Of Apricocks.

APricocks quickly corrupt and ingender cholerick and whayish excrements, cause pestilent Agues, stop the Liver and Spleen, and breed ill juice.

Of Barberries.

BArberries preserved, refresh hot Stomachs; kept in pickle they serve for Sallets, and the garnishing of Meat.

Of

Of Citrons and Lemons.

CItrons, the juice of them are good against poison, and qualifie humors putrified in the body, cause a sweet breath, and cure burning Agues. Lemons approach their nature, are cold and dry in the third degree, their seed temperate, the juice eat alone causes gripings of the guts; but the peel with the pulp, as nature hath united them together, the heat of the one corrects the rawness of the other, and both of them comfort the heart.

Of Mulberries.

MUlberries are hot in the first degree, cold in the second, best before meat; they please the Stomach, cause a looseness of the body, and provoke Urine.

Of Raspis.

RAspis is like the Black-berry, or Dew-berry, but not so astringent; cold Stomachs cannot convert them into good juice.

Of Goose-berries.

GOose-berries ripe are as nourishing as they are sweet; they should be eaten first, not last, because they are so light a fruit. The red Goose-berries are more cold, dry, and astringent by one degree, because those in our Country are not sweet.

Of Prunes and Damsins.

PRunes are used in medicine, for they are cold and moist. Damsins are of the same nature. Six or seven Damsins eaten before dinner, are good to provoke the appetite, they mollifie the belly, and are absterſive, the skin and stones ablated.

Of Olives and Capers.

OLives eaten at the beginning of a refection, corroborate the stomach, and provoke the appetite. Capers do purge Phlegm, and cause an appetite.

Of Spices, Ginger.

GInger heats the stomach and helps digestion. Green Ginger eaten in the morning fasting, doth acuate and quicken the memory.

Of Pepper.

THere are three sundry kinds of Pepper, white, black, and long Pepper. All kinds of them heat the body, dissolves Phlegm and Wind, helps digestion, and causeth to make water.

Of Cloves and Mace.

CLoves comfort the sinnews, dissolve and consume superfluous humors, restore nature. Mace is a Cordial helps the Chollick, and is good against the bloody Flux.

Of Saffron.

SAffron comforts the heart and stomach, but is too hot for the Liver.

Of

Of Nutmegs and Cinamon.

NUtmegs are good for them which have cold in their head, and comfort the sight, and the brain, and the mouth of the stomach, and is good for the Spleen. Cinamon is a Cordial, wherefore some Writers admire why one dies that may eat Cinamon; yet it doth stop, and is good to restrain Fluxes, and the looseness of the body.

Of Liquorice.

LIquorice is good to cleanse and open the Lungs and the Breast, and to loose Phlegm, in cakes with Honey it purges moderately.

Of Salt.

SAlt moderately used is very wholsom, taken excessive, it ingenders Choller, dries up the natural moisture, and inflames the Blood, stops the Veins, hardens the Stone, and gathers together viscous humors, causing sharpness of Urine, consuming the flesh and fat of the body; they which are cold, watry and Phlegmatick, may feed more plentifully of Salt and of Salt meats, but Chollerick and Melancholick persons must eat it moderately; and Sanguine persons must take no more of it, than lightly to relish their meat. By the general consent of Writers, it is not nourishing; I must in parti-

cular dissent from them, and affirm that it doth not onely accidentally, but essentially nourish; accidentally, in making the meat more gracious to the Stomach, hindering putrefaction, and drying up superfluous humors: essentially in it self, as it takes its just and due proportion; for our body hath, and should have humors of all tastes, the finest humor of the body being nothing but Salt it self, so termed by the best, but newest Philosophers; which if so, will hardly be preserved without eating of Salt.

Of Sugar.

Sugar is temperate and nourishing, good against the Choller of the Stomach, admirably useful in preserves, conserves, sauces, *&c.* The Ancients term it the Indian Salt, the kinds hereof are made of the tears of Sugar-Canes so repleniſhed with Juice, as that they crack again; there are other waies of making of Sugar, to no purpose: to particularize, the best Sugar is solid, hard, light, exceeding white, sweet, glistering like Snow, melting as Salt doth speedily in any liquor; the Refiners, if I am not mistaken in my Art, feel an unspeakable sweetness in theirs; it is their mystery, I am unwilling to call it couzenage. Sugar is not so hurtful as Honey to Chollerick complexions. *Gallen* writes, that it may be given in Agues; it delighteth the Stomach, pleaseth the Blood and Liver, cleanseth the Breast, and restores the Lungs, and is good for children against the Worms.

Doctor

DOCTOR REASON

And Doctor

EXPERIENCE

Consulted with.

OR

The MYSTERY of the SKILL of PHYSICK made easie.

Short, clear, and certain Rules how to discern, judge and determine what any usual Disease is, from the parts of the Body affected; the Causes, Signs or Symptomes, collected and observed from the most approved Authors, and constantly practised.

By *Nich. Culpeper* Gent. late Student in Physick and Astrology.

LONDON, Printed for *O.B.* and *R.H.* 1677.

Doctor Reason AND Doctor Experience Consulted with, &c.

Of the Apoplexy.

It is a disease that deprives of sense and motion in the whole body, as also of the principal and animal functions; this disease doth amaze both body and mind, and is so dangerous, that few recover it, the Brain which is the rock of the Sinnews is affected. In a weak Apoplexy there is a sudden fall on the earth with outcries, with such a difficulty of breathing, that one cannot discern any life in the Patient. An Apoplexy is often caused by slimy, gross and cold Phlegm, as also by crudities and drunkenness; so that such as are much addicted to surfeitings, especially old men, are subject to any Apoplexy. This disease, if it be great, is hard to be cured; if the Patient do escape death, he either falls into a Palsie of some part, or of the whole body. The Air the sick person lives in must be somewhat hot, his Diet must be temperate; instead of Exercise, strong Fractions and Ligatures of the extream parts may be used; Cupping-glasses must be fastened to the shoulders: he should

ſhould be carried up and down in a hanging bed, and after two or three weeks it will be good to bathe.

Of the Mother.

THE ſtopping and choaking of the Womb or Mother, is a running back of the Womb, or of malign vapors bred in the Womb, unto the higher parts, whereby the bowels, midriff, and ſtomach are ſometimes cruſhed, that they cannot be widened by breathing, the Womb in this diſeaſe being lifted ſo high, that it drives the other members above it to the higher parts. This diſeaſe hath ſome affinity with the Falling-ſickneſs, Swounding and Appoplexy. The Womb is chiefly affected through menſtrous blood, or ſome other humor, for the moſt part queazineſs of Stomach, and loathing of meat, and thick breathing follow this diſeaſe. This diſeaſe is ſometimes cauſed from an Impoſtume in the Womb, or by ſome ſeed ſent into the Womb, and therein detained and corrupted. The danger of this diſeaſe is not ſo great, if the ſpirits are not hurt. The Air the Patient lives in ſhould be temperate; ſuch meats are to be abſtained from, as increaſe blood and ſeed; the diet muſt be ſparing, wine is not to be drunk, except allayed with water, except in caſe of ſwounding; their Exerciſes are to be moderate, their ſleeps ſhort, and to ſhun Melancholly.

Of Melancholly.

THat which is Hypocondraical is windy, oft-times cauſed by the over-boiling of dreg-

giſh

gish blood settled near to the stomach, or gristles of the short ribs, by a distemper of the liver, stomach, or miseraical veins: the part affected is the brain, the signs of this disease are the excessive heat of humors, the parts about the heart being inflamed. This distemper is caused by the default of the spleen, when it doth not draw away the Melancholick blood made by the distemper of the Liver. At the first, this disease is easily cured, but if it grows old, it is hardly to be remedied. The Patients diet must be moist, little broth will suffice, because of fluctuations in the stomach: he may drink cream of hulled Barley, with a little Cynamon and seed of Annis, white Wine mixt with Water; musick is good in this Disease, and such means must be used as may cause sleep.

Of Melancholly of black Choller.

THis disease is a kind of doting, without a feaver arising from such malign and melancholick humors which disturb the seat of the Mind. The signs of Melancholly are Fear and Sadness, evil thoughts without any cause, proceeding from such vapors of black Choller, as darken the mind, and over-cloud the brain. Melancholy which seizes on the essence of the brain, and continues there long, is altogether incureable. The Air where the Patient resides must be of a wholsom smell, moist and temperate; his diet moist, but of good juice, easie of digestion. Let him drink white Wine, and exercise himself mode-

moderately; his ſleep ſhould be ſomewhat longer than ordinary: he is to be cheriſht with mirth and good hopes, perturbations of mind being wholly avoided.

Of the overflowing of the Monthly Tearms.

THE ſuperfluous Flux of Months, is when it doth tend to be the hurt rather than the good of the woman, by reaſon that they are purged more than they ſhould; but in ſuch women as are of a moiſt conſtitution, that have good diet, and much eaſe, the Months may be ſuffered to flow more than ordinarily they uſe. The womb is the part chiefly affected, ſometimes the whole body ſympathizeth: this affection is an accident which appertains to the immoderate excretion; it is not altogether againſt nature, as it is in the bleeding of the Noſe, and other bleedings; for here onely too great a quantity of the Monthly Flux is unnatural. This diſtemper takes away the appetite, hinders digeſtion, breeds crudities, weakens the whole body; the colour of the face is changed, feaveriſh heats ariſe in the body; ſometimes the feet are ſwelled, and a Dropſie follows: one cauſe is by reaſon of the heat, thinneſs, or abundance of blood more than is requiſite; or elſe becauſe of the continual motion; for when theſe concur, Nature is defeated. Immoderate Fluxes cauſed by the birth of a large Infant, are leſs dangerous, becauſe they will ſtay of themſelves. This diſeaſe is to be feared if the body be weakened, or the colour of the face

face changed, the woman being reduced to such coldness, faintness of heart, swoundings, and sometimes death. The Air that this Patient lives in should be temperate. the meat binding and thickning; exercise is forbidden, her rest and sleep must be moderate, her mind pleased.

Of the suppression of the Months.

AS the overflowing is dangerous, so the retention on the contrary is as dangerous and unnatural, if they be of age, unless they have conceived: the womb is chiefly affected in regard of the fatness thereof, whereby the veins are crushed together, and so the Flux is hindred. In this disease the forepart of the head is pained, spreads it self to the neck, shoulders and loins: her appetite is taken away, her mind unquiet, her stomach queasie, she loathes meat, her face discoloured, she is troubled with Phlegm, and taken with a trembling; her urine is thick, red, and muddy, sometimes blackish, with a red watry substance in the bottom: the chief cause is gross and phlegmy matter mixed with blood, which stops the veins leading to the womb, whereby the straitness of the veins doth happen, or else from the inflamation of the womb: if the Tearms are stopt, other diseases must of necessity follow. The Air she is to breathe must incline to heat; her meat must be heating, she must not sleep too long, her mind must not be disquieted.

Of

Of the Obstruction of the Liver.

THE Obstruction of the Liver is a binding or straitening of the Veins, or Liver passages. The Liver is the Store-house of blood, from which all parts of the body draw nourishment; and together with purer blood, gross and slimy humors are generated in the Liver, seeing that the branches of the hollow Veins are knit unto the *Vena Porta* in such sort, that the knitting and combination doth not come within the compass of our sight, as also that all the nutriments of the body must be conveighed through the port Veins, and the hollow Veins ends, which are very small, where they end in the Liver substance: so that it is no wonder, that by reason of the passages and straitness, Obstructions are oftener caused in the Liver than in any other Bowel. This Disease doth breed in the extream parts of the vessels of the hollow part and Veins, and they are terminated in the Liver's substance, with thin ends knit one into another, with little bones, the universal nourishment of the whole body being to be made through these. This Disease is to be discerned by a heaviness and stretching pain in the right side; then most to be perceived, when the Patient is exercised presently after meat. The narrowness of the Liver, and Veins passages, is the cause of this Disease. The Air for the Patient must be hot and clear; his diet such as may heat, not stopping; he must shun bathing and exercise after meat, his diet mode-

moderate; he may sleep in the day time, but not too long at night, not at the most above seven hours; his belly must be kept loose, and his mind delighted.

The Hicket.

THE Hicket called *Singultus*, is a violent or vehement motion of the Stomach, whereby it doth endeavour to expel such things as rest in the Tunicles and in the Body, and also such as do stick fast thereto. The Hicket, though it much resemble vomiting, yet this Disease is rather stirred up, than vomit, when the humors are strongest: the part affected is the mouth of the Stomach, sometimes the inflamation of the Liver. This Disease comes often for the most part by fits, as the Cough doth with a swooning; the cause of the swooning in this Disease, is the straitness of the passage of the Air, which is contained in the Stomach, it being often caused by fulness and superfluous moisture, by which the Patient is either loaded or in a manner shrunk together. If this Disease be caused by fulness, if a sneezing come, the Patient will soon be rid of it; if it be accompanied with wringing in the guts, commonly called *Illiaca passio*, it is a bad Omen; but if it follow doating, swooning, or convulsion, it is mortal. A temperate Air is best for the Patient; his meat must be such as doth heat and dry; a small quantity of Wine may be permitted.

Of

Of the Stone.

THE Stone of the Kidneys is a hard substance bred like a Sand-stone in the Reins, from whence by the force of the Urine, it is often conveighed through the straight pipes into the Bladder, if it be not too great, which doth so stretch the passages of the Urine, that great pain doth follow: the settled pain is in the Veins,and sometimes the right side, or the left, is affected, or both at one time,even as the right or left Kidney is affected; for the gravel is bred in the mouth of the Kidney, or substance of them. This Disease is accompanied with a loathing of meat, frequent belchings, and extream pains in the Reins. The cause of this Stone is gravelly and sandy constitution, and immoderate heat of the Kidneys, for the most part of a gross and slimy humor. Those that are troubled with this Disease, are loose bodied. and do often vomit; this Disease in old men is hardly cured. The Air where the Patient lives, must be clear and bright, his diet moderate; he may drink small Wine, he must avoid exercise; his belly must be kept loose, he may sleep more than ordinary, his mind being free from perturbations.

Of Thickness of Hearing.

SUch men as cannot understand a loud voice, such men we say are deaf; sometimes the cause

cause of this effect is in it self, sometimes by accident, when as the Brain, or Nerve, through which this faculty is conveighed, is hurt. This Disease is known by the Patients complaints and answers; this Disease is sometimes caused by the distemper of the Brain, by gross or cold humors thrust into the ears, and there fastned: this Disease, if it slowly increase, in process of time brings with it an incurable deafness. The air for the Patient to live in, must be hot and dry; he is to abstain as much as may be from meat, especially from those that breed gross vapors; his drink must be small wine, his exercise moderate, his belly kept loose by art or nature.

Of Madness.

MAdness or Fury is an inflamation of melancholly to the great fierceness and alienation of the mind: Such as have this Disease, rage like beasts. Madness differs from a Phrenzie, as a Feaver is the companion of a Phrenzie, from which madness is free; the part affected is the Brain, which doth appear by the hurt of the principal functions of the mind: The signs of this disease are various, sometimes laughing, singing, then sad, fearful, rash, doating, crying out, threatning, skiping, leaping, then serious, *&c.* This Disease doth chiefly arise from the distemper of the Brain, from hot or melancholly humors, so much sometimes dried up, as to turn to black Choller; sometimes by yellow Choller

over burnt, or the boiling of the blood. Young persons are most subject to it; it is an ill sign if the Patient have no stomach; a good, if ulcers arise in the face. The air the person lives in must be temperate, his diet liquid broths and moistners of the body, his drink Barly-water, by no meanes Wine, except his disease came by fear; moderate exercise, more then usual sleep, strangers must not see him.

Of Shortness of Breathing.

CAlled the *Asthma*, it is a thick and a fast breathing without a Feaver, such as is usual to them which run: this disease often pestreth the Patient, so that he cannot breath except he hold his neck streight up; and if he lies down it almost choaks him, in this distemper the Wind-pipes branches scattered into the Lungs distance are affected. The Patient in this distemper, findes a heavines at his breast, and feels a straitnes and shrinkings, coughs often, and voids nothing; in old men this disease is never cured, hardly in young men. The air the Patient breaths must be hot and dry, he must forbear such meat as breed gross and slimy matter; his exercise must be little, his sleeps in the day time, those in the night very moderate, his mind not perturbed.

Of the Worms.

THis disease is for the most part caused by the stopping of the passages of the vessels through which the Gall is conveyed from the Liver

Liver and Spleen into the Bowels, by reason of gross humors which do heat the Liver and generate plenty of Gall therein: these Worms which do breed in the Bowels, are called *Lumbrici*, or Belly-Worms; there are others which are called *Ascarides* like to Mites, which breed in rotten Cheese. It is evident that Worms are of several kinds, as they breed in many parts of the body, in rotten Ulcers, in Teeth, in Ears and Kidneys; but the Guts are for the most affected. Those that are troubled with the *Ascarides* have an extream itch in their fundament and narrow Guts, have a desire to go often to the stool, after they have voided somewhat, they are not so much troubled. The cause of worms commonly is rottenness, or gross, Phlegmy, and slimy matter, apt to corrupt, with a putrefying heat, which accompanies all these which doth prepare this matter, and then it is wrought by the perfusion of natural heat which gives life to the Worms; many persons of age and stature have slighted the Worms, till their Guts have been fretted and brought into danger of death. For the remedy, the air must be temperate, the meat such as breed good Juyce: Let the Patient eat largely, or else the Worms will gnaw their Gutts for want of sustenance, the excrements of the Belly must be kept loose.

Of the Plague.

THe Plague is caused by unusual and pernicious putrefaction; sometimes the con-

ſtitution of the body is ſo different from the natural temperature, that it is altogether changed into a pernicious and poyſonous quality. This diſeaſe is ſometimes cauſed by corrupt and poyſonous exhalations, by Carrion, by the evil influence of the Stars, which is then the immediate hand of God, and properly called the peſtilence; when it proceeds from outward cauſes 'tis called a peſtilent Feaver or the Plague: the air infected firſt gets into the heart; the air being ſubtle, thin, and apt to get into the pores; it firſt infects the Genital Spirits, then the Radical Moiſture, at laſt the whole ſubſtance of the body. This diſeaſe firſt begins to diſcover it ſelf by the Patients unquietneſs, loſs of his appetite, the members dull and heavy, the head aking, the ſtomach pained, the ſpirits decayed, ſtrength failing, eſpecially the Vital, with many other Symptomes, except the diſeaſe be ſupernatural, and then the ſigns are ſo gentle that they can ſcarcely be perceived; the infected air which is a great cauſe, doth not onely weaken the humors and ſpirits of the body, but alſo the ſollid ſubſtance of the heart. The Plague of all other diſeaſes is moſt dangerous, for although the ſigns are good, yet ſuddenly the Patient dies, the danger is the greater if no Puſhes or Carbuncles break forth; it is alſo as dangerous if they break and run in again: this diſeaſe is conſummated and brought to its full ripeneſs in four and twenty hours; if a cold ſweat ariſe on the body, the face and eyes look black, the ſpirits are caſt down extraordinarily, and the Patients ex-

excrements that are voided, diversly coloured, it is a sign of death. The air must be rectified by sweet perfumes, every day they must not be spared. At the beginning of the disease, the diet must be cooling, the sleep short; for by long sleeping the corrupt matter turns again to the heart: Venery must be eschewed, the belly kept loose, and the minde freed from all careful perturbations.

Catarracta, or Suffusion.

IS when the sight is by little and little dulled by a slimy humor frozen from Ice, and droping over the eyes of the Patient; sometimes it sticks so fast over the ball of the eye, or betwixt the Christal Humors and the Tunickle *Rhagois*, so as to tender the sight: in the beginning of this disease certain fumes and Spirits do present themselves to the sight; this disease is caused from cold and moist humors that fall on the Optick Nerve. If this disease be of long continuance it cannot be cured, but if that which is congealed, by rubbing, be rent asunder, and doth not remain so long, but grows together again, and is of a sad white colour, there is still left some hopes of the cure.

Of the French-Pox.

THe French-Pox it is a fowl and contagious disease, which often proceeds from the immoderate use of Venery; the beginnings of this

disease are small, but in time it vitiates the humors, spirits, membranes, tendons, flesh, and bones, and perverts the temperature and substance of the whole body; the Liver is chiefly affected, as appears from the bad Concoction of the Stomach, the not propention to Venery, lazines, falling off of the hair: it begins in the groins and privy members with little pushes in the Urine, which in time do send forth clammy and corrupt blood, heat of Urine, effusion of seed, several coloured spots appearing in the upper part of the body, a pain in the sinews, heavines in the head, hard swellings appear in the forehead and other parts, which at last become great Ulcers, so as to corrupt the bones. The cause of this disease is filthy quality communicated by touching, but for the most part by the act of Venery, as the privy members have a thin and rare substance: taken in time this disease admits of cure, but otherwise is incureable. For the cure of this disease, the air must be moderately hot, for cold hinders the operation of the medicines; the Patients diet must be sparing, his bread twice bak't, he must feed on the best fowl; when he purges, sod meats are best for him, such as are windy breed gross humors; those which inflame the blood are bad for him; he must exercise himself till he sweats; to expel the moist matter, he must purge twice a week, his sleep moderate, he must abstain from Venery, and shun all perturbations of mind.

Of

Of the weakness of the Stomach.

THe weakness of the Stomach, in Latine called *Debilitas Ventriculi*, is a disposition of the alterative faculty wherein either the nourishment is not altered, or not well concocted; the faculty of the Stomach failing, the crudity of the Stomach doth follow by some external cause. The sign of a difficult concoction is when the Stomach doth not boil after the accustomed manner, or is surcharged with fumes and vapors; sometimes weakness after a disease is the cause. The indigestion of the stomaah thus weakned, raw humors must needs be gathered together, either hot or cold, disturbing the Stomach by some outward quality, which is followed with a loathing of meat, and a loading of the Stomach, belchings, vomitings caused by Phlegmy and putrefied humors; the relish then communicated to the pallate being sweet and watrish, and much spettle voided without coughing or heming; that crudity is worst which is caused by ill nourishment, and very bad in those which do abound with Choller. The air the Patient breaths should incline to heat, as he ought to be kept warm, his diet must be easie of digestion and moderate, neither must he receive any other meat, till the former be digested; he may drink good Wine, his head laid high, and his sleep not to be disturbed, he ought to be moderately merry, and to avoid all perturbations of mind.

Of the Squinancy.

THis Diſeaſe is an inflamation of the Throat, or of the higheſt part of the Gullet, hindering the breath and ſwallowing; when the fault is neither in the breathing nor ſwallowing. This Diſeaſe by reaſon the upper part of the Gullet is choakt up, doth threaten preſent danger by ſtrangling. If the inner parts of the Throat are affected, then the Patient is in great danger; this pain is ſharp, and the Patient breaths with difficulty; he ſwallows with difficulty, and that which he drinks doth often run out at his Noſe. This Diſeaſe is cauſed by blood which is carried thither by the Ingular Veins; for in theſe Veins there is plenty of blood. If the inflamation be in the inward Muſcles, that Squinancy is very dangerous, within three or four dayes it is very likely to kill the party; and although that the Patient may think himſelf well, yet he is taken away with a ſudden ſuffocation. The air where the Patient reſides muſt be temperate, free from wind, his diet liquid and ſoft; he muſt ſhun thoſe things that may heat his blood; he muſt abſtain from Wine and Exerciſe, ſpeak little, his ſleep ſhorter than ordinary it uſed to be; if it be too long, thoſe that watch with him muſt awake him out of it; his belly muſt be looſened, and his mind kept merry.

Of

Of involuntary Pissing.

INvoluntary pissing called *Diarberes*, is a default of the Kidneys, a swift passage, the drink being nothing altered; through the body, an inmeasurable thirst following. In this Disease the Kidneys are affected; it is known by the heat felt in the Reins, and the insatiable thirst. If the Patient strive to hold his urine, his Stones, Hips, and Loines swell, such heat felt in those inward parts, as if the Bowels were burnt. This Distemper is sometimes caused by sharp humors in the Kidneys, by brinish Phlegm, or a pernicious quality fixt to the blood, or humors fastned to the Reins. This distemper causeth a great drineſs, and consumption of the body. If the person have a burning Feaver, he cannot be cured, because his radical moisture is wasted. The air in which this Patient lives, must incline to cold and moist; his diet such as will breed good but thick juyce; such as will qualifie the sharpneſs of the humors; salt and sharp meats, as also such as provoke urine are not good: the belly must be kept looſe by art or nature. Rest is best for the Patient, because it stayes the motion of the humors.

Of the Inflamation of the Eyes.

THe Inflamation of the Eyes, called *Opthalmia*, is an inflamation of the Tunicle or Membrane growing close to the eye, spread over

over all the Membrane from the corners of the eyes. This evil takes its beginning from the *Pericranium*, from whence Veins are conveighed to the eyes through the forehead and temples. The part affected is chiefly the eye, where redness appears, and it is oftentimes swelled, so that the Tunicles and parts near adjoyning are sore stretched; this is either caused by the fulness of blood, by which the Membrane growing next to the eye is filled, or stretcht; or else by phlegmatick blood, and then it is not so stretcht; or else by thin sharp Choller, running from the temple and corner veins secretly into the eye-veins, then such tears gush out of the eyes, that the next parts seem burnt, the *Pupilla* is in danger of being exulcerated, if the tears that flow from the eyes are salt and hot. The Patients air must be dry, cold, and obscure, his meat somewhat cooling; and little nourishing; he must eat little in the first days of his cure, his sleep must be long, his belly evacuated, and his mind kept pleasant.

Of the Night-Mare

THe Night-Mare called *Incubus*, is a Disease in which one doth think that a great weight lies on him in his sleep; it differs from the Falling-sickness, as the cause of it is venomous, so is not the Hag or Night-Mare, there being no Convulsion, as in the Falling-sickness. The part affected is the Heart-walls, or part of the Midriff; the sense of the Patient in his sleep is stupified; he supposes himself to be stifled, insomuch

insomuch that he cannot speak a word; he groans, and his fancy is so disturbed, that he thinks a spirit is there whence the anguish of his minde is caused, so that he desires to cry out but cannot: from hence is caused the heating, or rather boiling of his blood, so that his spirits being attenuated, and his pores opened, the Patient suddenly starteth up. This Disease is caused from gross cold Phlegm, as also from melancollick blood settled about the Heart and Veins of the Breast, from whence cold vapors are belched out. He that useth a slender diet, is seldom troubled with the Night-Mare, but doth frequent those that have many crudities. They that lie on their sides are very sildom troubled with it. If this Disease be of any long continuance, it doth threaten the Falling-sickness, or the Apoplexy, Madness, or Hypocondriack Melancholly, and other Diseases. The air where the Patient lives should be temperate, hot, and bright; his meat easie of digestion, of good juyce, not windy; he must eat sparingly, especially at supper; he must not sleep in the day time, his belly must be kept loose, and his mind quiet.

Of a Convulsion.

A Convulsion, called *Spasmus*, is a Convulsion or shrinking of the Sinnews, an effect of which doth force them and the Muscles unwillingly to that disposition of the body which they did enjoy by the benefit of the animal faculty

wh

when they were in perfect health, this being an involuntary motion in the part which did usually move of its own accord. The Brain is first affected, and chiefly, and then the face with the whole body is taken with a Convulsion, which doth happen to those that have the Falling-sickness; in which accident, the roots of the Sinnews are hurt, the brain being shrunk, doth joyn all its force together for the expelling of that which is hurtful. The brain is sometimes first affected, and then the face with the whole body is shrunk up together; but for the most part a Convulsion doth happen to the Muscles in determinate parts, whereby the part affected doth plainly shew that the Muscles are grieved. The signs of this Disease are the stretching of the Sinnews, which if long with the Patient, do exceedingly waste the strength, while all parts under the head are annulled. The efficient cause is either fulness or emptiness, fulness is caused by blood, and then a Convulsion happeneth suddenly; it is also caused by a phlegmy humor, which doth winde it self, as the blood doth into the Sinnews and Muscles: this causes a Palsie. The emptiness of a Sinnew takes more deliberation in growing upon a Patient; this is occasioned by the Ague, Hunger, Melancholly, violent Sweating Vomiting, excessive Venery, or Inflamations in the sinnewy parts, A Convulsion which is caused by a Wound, and of *Heleborus*, is mortal. This Disease is also incureable, if it be caused by emptiness. Let the air of the Patient be hot and

dry,

dry, his diet rather roast then sod; instead of Wine, when the Disease seizes first, he may be permitted to drink honied water, wherein Sage and Cynamon are boiled; exercise must be avoided, the neck and back bones of the sick person must be rubbed, his sleep moderate, his excrements answerable to his belly, his mind quiet.

Of Choller.

CHoller is an immoderate perturbation of the Stomach and Bowels, whence malign humors break forth upwards and downwards. This Disease is often so violent, that it deprives one of Life within the space of a day or two without a Feaver, the substance of the body being consumed by vomits and stools; for excrements come often out with such force, that the spirits are expelled with the humors: the upper and lower part of the stomach is primarily affected, the bowels being distempered by the stomachs disburthening of it self through them. The signs that make known that these parts are affected, are vomits and evacuation; a cholleric, sowre, and stinking matter is vomitted upwards and downwards for many hours, as if the Patient had drunk great store of such stuff. This Disease is gathered together in all the body, or in the Gall, Bladder, Misentery, or Bowels. This Disease is sharp, but the strength of it is dissolved in a short time. The air the Patient lives in must be cold and bright; if he be strong,

ſtrong a little quantity of meat will ſuffice him; he ſhould forbear eating for two days; he may drink then ſtrong Wine: in this Wine thin plates of Gold ſhould be quencht; he muſt ſleep very gently, and ſhun the paſſions of the mind.

Of the Head Ache

THis diſeaſe is ſometimes cauſed from the locution of the Head, ſharp Vapors, and Swelling humors aſcending from the lower parts aſſaulting the Head, becauſe as the brain is of a cold and moiſt temperature, ſuperfluity of excrements are therein generated, which if they encreaſe, and are not avoided by the expulſive faculty, in time diſturb the Head with Aches; the Head Ache occaſioned by an ague, quaffing, or ſome other external cauſe, is by the Latines called *Cephallalgia:* the Films of the brain is much troubled with this diſeaſe, which by reaſon of their tenderneſs, the laſt pains are ſharp and tender to them, but the ſubſtance of the brain is more groſſe, ſo that the pain that ſeizes thereon, is duller and more loading; this diſeaſe is ſometimes cauſed from cold and Phlegmy matter; this matter by the groſsneſs, and ſliimineſs doth ſtop the narrow paſſages of the Head: the pain that comes by a hot, is more vehement then that which comes by a cold diſtemper; an old pain cauſed by cold matter is hardly to be cured, eſpecially in old men: a Head-Ache continually vexing, is the forerunner of madneſs, eſpecially if the Vomit appear ſome, what

what rusty; it also purges other diseases. The Air where the Patient lives should be hot and dry, roast meat is better then boiled, exercise and sleep must be moderate; let him lie with his head raised up, and somewhat covered, he must avoid Vomiting and discontents of mind.

Of the Cough.

CAlled *Tussis*, is a violent breathing, causing much breath or spirit speedily to break forth, as it endeavours by its force to discharge sharp excrements which do molest the Lungs, and hinder the passages, or which do any other way offend the body; this motion is caused by nature which doth force the instruments of breathing by some violent course, from whence the Cough is caused. The beginning of a Cough is for the most part from the Lungs, whereby the Muscles of the Breast are stirred up, and the chest is vehemently pressed, by which means all things that are in the way are expelled; when as the breath breaks forth so strongly, the Lungs have this passion following it, even as freezing follows cold, in the brain; and to bring this motion into act; first the Lungs become wider, then again they are shrunk; the Midriff also being a help to this motion, the Lungs are the affected part, sometimes the Midriff, Stomach and Liver, for neither the Breast in the Pleurisie, nor the Liver can any ways beget a Cough, unless also the Lungs are hurt: sometims a Cough follows the stopping of the pas-

passage, through which the breath is moved. The signs of this disease are manifest, for this Cough is so strong, (that let one do what he can he cannot forbear coughing, there being often a kinde of tickling in the inward parts of the mouth: this desease is often caused by an humor from the head into the wind-pipe and Lungs, which if it run abundantly and with great force, the Patient breaths with great difficulty. If the Cough hinders sleeping it is a bad sign, also a continual and vehement Cough with a distillation, is accounted very dangerous, because by this there is some danger of a Consumption; a continual Cough is caused by an old obstruction or corruption of the Lungs, not by Rhumes; for when those stay, the Cough also stayes. The Air where the Patient lives must be temperate, and inclining to drineſs, his meat must be easie of digestion, very moderate, he must avoid such things as are sharp & bitter; his exercise must be moderate, day sleeps are hurtful, his belly either by art or nature must be kept loose, and all perturbations of mind to be avoided.

Of the Flux of the Belly.

A Disentery, so properly called, is a Flux of the belly with exulceration and excoriation, whereunto great pains with gripings are joyned; chiefly fat corpulent bodies are galled by sharp humors, and sometimes the Filmes of the inward tunicles of the Bowels are voided by

by stool; the inward parts are affected as those things which are voided do testifie, for the excrements are thick, and some fat or bloody drops are mixed therewith; and sometimes foamy, which is voided with wind; this blood for the most part swims upon the excrements, if the Ulcer be fastned on the inward Bowels, but if the pain rest about the Navel, or somewhat higher, or that a quantity of blood is mixed and drowned with the stool; in the beginning of this disease, for the most part slimy biting Chollerick excrements of divers colours are voided, wherewith at the last some quantity of blood is mixed; also there is a griping pain of the Bowels; the excrements are little, and expelled by little and little; and after this a small quantity of flesh is voided, and sometimes parcels of the Bowels, inward Tunicles do appear in the excrements: This Flux is caused by sharp humors, such as are putrified and very much biting. Signs of this disease are the weakness of the Stomach, increase of thirst, continual Flux of the Belly; also if the Urine be not answerable to that which is drunk, and black excrements are voided, the body being lean. The Air wherein the Patient is to remain ought to be temperate, his diet easie of digestion, and such as will breed good blood, because the Concoctive and retentive faculties are feeble; exercise and motion are not to be used, watchings and all perturbations of mind are hurtfull.

Of the Hemorhoids or Pills.

HEmorhoids are veins of the Fundament ſtretching beyond meaſure, or ſwolne moſt exceſſively; ſometimes they appear about the Fundament, and then they are called outward Hemorhoids; ſometimes they ſwell inward, and then their ſwelling is not ſo great, and therefore the Veins do not appear outwardly; theſe are called the inward Hemorhoids: when they run too much then they void Melancholly and thick blood, but after it good and red blood is perceived to iſſue; after the blood is of a Citron or pale colour, the ſtrength of the body failing, the weakneſs of the Legs, and a heavy pain of the Hips concurring, the blood is oftentimes this way evacuated, becauſe abundance of dreggy blood which is this way, generated by evil digeſtion, would elſe rot and putrifie in the body; wherefore nature hath provided that the Liver, Spleen, and other parts adjoyning, through the former branches ſhould ſend all their corrupt blood through the Fundament. Hemrhoids coming on ſuch as are mad or molested with black Choller, or the effects of the Kidneys, are good; yet if they bleed too much there is great danger, for they threaten a Dropſie; if they flow naturally, neither an inflamation of the Lungs, Sides, or elſe eating Ulcer or Leproſie, Melancholly or a Quartane Ague will ſoon follow. The Air the Patient lives in muſt be dry, his meat ſuch as breeds very few Excrements, his drink Wine, ſomewhat binding.

Of

Of Swoondings.

SWoonding called *Syncope*, is a sudden failing of the strength, and so it is in a degree in a manner deadly, because it is the beginning of nature's dissolution; the heart in this disease is affected, as may appear by the sudden failing of the strength of the body, smalness and weakness of the pulse, and coldness of the extream parts. In this Distemper the Patient's face looks as if he were dead, because the blood flies inward, the extream part of the body, by reason of faintness and looseness of the body, wax cold; their sweat being ill savoured by reason of the dissolution of the parts: This Disease is often caused by great watching, anger, sadness, vexation and grief of mind, by Feavers, emptiness of the belly, sweating, labouring, vomiting at the stool, or by a sudden evacuation of water in a Dropsie; for hereby moderate evacuations and resolutions of the spirits are caused, by which means the heart cannot but be greatly overthrown; if when this sick person is in a swoond, the head fall on the Shoulders or Breast, and he neither breathes, nor his pulse beats, his face appearing green and of a leaden hue, if a sneezing Medicine will not prevail, present death is at hand. The Air this Patient is to remain in ought to be temperate, for hot or cold offend; his Chamber should be lightsome, his meat easie of digestion, his sleep not long, except in extraordinary cases, and a Physician by to observe the Patient in

his sleeping and waking: for if while the Patient is awake, his pulse, colour of his face, and breathing be better, or settled, his sleep may be broken; but those accidents being better whilst he sleeps, he may continue sleeping.

Of the Spleen.

THE tumor of the Spleen is sometimes soon hardened, and swells even as the Liver doth, though it hath a thinner substance than the Liver, because his nutriment is thick; and besides, the Spleen must receive the dregs of blood, and his more earthy and impure parts. This Disease so stops the Midriff, that it cannot be raised up, or thrust down, when it should serve for breathing, whereby great sighings are caused in the sleep, as also great difficulty of breathing. The part affected is the Spleen, which may be perceived by the loading pain in the Spleens region. This disease is plainly discerned by the loading pain in the Spleens region, and by reason of the plenty of matter. This Disease is for the most part caused by Melancholly humors, which are the dregs of the blood, and are caught into the Spleen by the dregs of the body, and there remain for a long time; or else are caused, because the Veins of the body do flow with such Melancholick blood at the first, whilst the tumor is increasing, the cure may be performed; but if it be once ripened, it is incurable. The Air the Patient lives in must be clear and bright; his meat must be such as hath an open-

opening force, that is soon concocted, and breed good blood; his diet must be sparing, his exercise before meat, his slaep moderate, and his mind pleased.

Of the Lethargy.

THE Lethargy called *Lethargia*, is such a necessity of sleeping, as cannot by any means be avoided; or it is an obvious Disease caused by a cold imposthume of the brain, the substance thereof being affected chiefly, the hinder part, but not the ventricles, as may appear by the offended functions of the brain: It is such a Disease, whereby Reason, Memory, and the Imaginations of the other senses are annoyed; in this Disease, as hath been said, an urgent necessity of oblivion with sleeping doth possess the Patient, together with a lingring and continual Feaver. The causes of this Disease proceed from a cold and moist distemper of the brain, and abundance of Phlegmy humors so putrified, that they bring a Feaver with them. This Disease speedily kills the Patient, if it be not met withall in time; for the space of seven daies he is in danger of death, if he escape them, there are hopes of recovery. The Air he lives in must be hot and dry, if otherwise, it may be rectified with Juniper-wood, Rosemary, and Bay-leaves; his diet must be such as may extenuate; his sleep must be hindered as much as may be, with pricking, and pulling of his hair, or with smoak of Brimstone, Beaver-

stone, *Galbanum*, *Sagapenum* placed under his Nose, that he may be forced to draw it up his Nostrils to which purpose his Nose must be rubbed and chafed with Vinegar; the excrements of his body must be brought down with a Glister or Suppository; instead of exercise frictions and ligatures of the exterior parts, *viz.* the hands and feet must be used.

Of the Yellow Jaundies.

THE Yellow Jaundies called *Ictheritia*, is an effusion sometimes of yellow Chollor, sometimes black, sometimes both, over the whole body, and this is incident to Maids: also this chollerick blood is spread over the whole body with the blood, because the excrements are not daily, or not at all voided. In this disease the same place or part is not alwaies affected; for sometimes the Liver is in fault when it is too hot, or else impossthumed, and then both the Urine and the Stool are stained with a yellow colour. Sometimes the Feaver doth concur with a certain pain in some obscure place of the Liver, whereby the colour of the face is changed: sometimes the bladder of the gall is affected, and then heavinesse is felt in the right side of the Heart-walls. This Disease is manifested to the eyes by the colour; the Patients appetite is diminished, a bitterness increases in his mouth because of heat; and yet for the most part it is without a Feaver, but looseness and head-ach of the body ensue; the Urine is like

like to Saffron, also muddy and thick, and sometimes it is stopt, the excrements are white; if the bladder of the galls passage is stopt, little is voided, and that little by little and little. This Disease comes sometimes by encrease of Choller through the Livers too hot distemper, for hereby such store of Choller is generated, that the Gall cannot contain it: sometimes this Disease is caused by the Inflamation of the whole Liver, in which cause the whole body is stained with gally excrements, by reason of the great heat of the blood. If this Disease continue long, it threatens the danger of a Dropsie. The Air the Patient lives in must be temperate, his diet such as may cool, moisten, and extenuate the humours, and easie of digestion; such as bind and multiply Choller are to be avoided: Baths and Frictions in the Winter time are good; his exercise is to be small, his sleep moderate, his excrements voided in due season, his mind is to be furnisht with pleasing objects.

Of Giddiness, or the Vertigo.

Giddiness is a Disease whereby the head and all other parts of the body seem to be turned circularly about, so disturbing the brains and senses, that the Patient oft tumbles down, unless he be held up by some stay near at hand. This Disease is of near kin to the Falling-sickness, onely herein they differ, that the giddy party is not deprived of his senses, neither is he hurried this way and that way, as Convulsions

afflict their Patients. The chief part affected is the Brain, which doth appear by the functions which are hurt, for the animal faculty is grieved, but the brain is affected; the head-ach the forerunner, a heavineſs and dulneſs thereof, with an annoyance of ſmell and taſte, and a ringing in the ears. A ſign of this Diſeaſe is, that the Patient cannot endure thoſe that turn about in their ſight, being ſo depraved, that all things ſeem to turn round. This Diſeaſe is cauſed by the abundance of ſpirits and boiling blood, if it be not voided at the Noſe, when it is ready to run out: this Diſeaſe is alſo cauſed by crude, raw, venemous humors often generated in the head, or in ſome of the inferiour parts, eſpecially in the ſtomach. If this Giddineſs laſts long, it is next to an Apoplexy and Falling-ſickneſs. The Air the Patient remains in ſhould be temperate, bright and clear; his diet ſuch as breeds good juyce pleaſing to the ſtomach, and not windy, his exerciſe and ſleep moderate for the head; the voiding of his excrements, if they come not from him naturally, muſt be furthered by Art, his mind in no caſe to be diſturbed.

Of the Palſie.

THE Palſie called *Paralyſis*, is depriving of ſenſes and motion, not in the whole body, as in Apoplexy, but when one ſide, or all parts of the body under the head, or any other limb is deprived of ſenſe or motion, as the Jaw, Hand, Lip, Feet, Arm. It alſo falls out that ſome

some part is deprived of the sensitive faculty, the motive faculty not being hurt. Contrarywise, the motive dies, when as the sensitive is found sound: sometimes it happens that sense or motion is not quite taken away, but onely was dull and is benummed. Physicians call this an imperfect Palsie, the Harbenger of a Palsie; why the sense doth sometimes perish, and motion abide, this happens because some parts do participate of a two-fold kind of Sinnews: this Disease hath great affinity with the Apoplexy, and sometimes is caused by a weak Apoplexy, and then it is called *Paraplexia*: herein they differ, the Apoplexy seizeth upon all the parts of the body, depriving them both of sense and motion. The Palsie seldom or never leaves the head without motion or sense, but the other parts of the body lose both motion and sense, and that in a different manner; for if the beginning of the marrow of the Back-bone be affected, all parts under the face do sympathize with it; if but one half to the Back be affected, all parts that have relation also suffer: but if the before-mentioned parts are not hurt, but some particular Sinnew of some part of the body is loosed, that part whereof this nerve is joyned, shall also lose sense and motion. In this Disease, as hath already been said, the marrow of the Back-bone is affected, which is the original of all other Sinnews; wherefore the Practioner ought to take pains in Anatomy, to know where this mischief keeps its first residence. One evident sign in this Disease is, that if the Palsied part be lifted

ifted up, it falleth back again, it is soon cool, and in time withers; the Patient's urine is for the most part white, and sometimes inclining to redness; when this mischief is at the full height, the Pulse is faint, slow, little and soft; it is caused by a cold and moist distemper, sometimes by an Imposthume, or some other tumor crushing the sinnews by a wound, a fall, a fracture, too strait a ligature, laxation of bones in the back by a stroak; but for the most part it is caused by thin and waterish humors derived from the brain, which do insinuate into the pores and substance of the sinnews, and so the sinnews being made too soft, are loosened and slackened, and do suck in so much moisture, that they stop the head of the sinnews, whereby the passage of the animal faculty is hindered, which hath its original from the brain. A Palsie which is caused by the cutting of a sinnew overthwart, is curable. A Palsie caused in the Winter, and in old men, is seldom or never cured, because natural heat is deficient in them. The Air wherein the Patient lives should be hot and dry, procured by a fire, if the season of the year require it; or by a perfume of Cloves and Rosemary; his meat must be such as heat and dries, his diet must be slender till the fourteenth day, for it is very good for the Patient to be abstenuous; his drink must be small; he must avoid sleep in the day time, and trouble of mind.

Of

Of the weakness of the Liver.

THE weakness of the Liver comes by distemper without any manifest evil in that Bowel; the proper and principal faculty of the Liver is the blood which doth come to it by the property of its own substance, and cannot be weakened of a sudden by any distemper, for the distemper must needs take deep root before it hurt the substance of the Liver, or dissolve the strength thereof, but by what distemper soever this is caused, the Liver doth not perform its proper duty except it be by halfs. In this disease, as hath been said, the Liver is chiefly affected, as will appear by its own functions hindred; the blood is not well digested, and then the blood which is voided by stool is watrish, which shews that the nutriment was well concocted in the Stomach, and began to be concocted in the Liver, but not perfected because of the Liver's weakness. This disease scatters the spirit's native heat, dissolves the strength and actions of the Liver; 'tis most probable that a cold distemper is the cause of the Livers weakness, if the distemper be but light, the colour of the face is white, the Excrements stink a little, few are voided, the Patient's Urine is thin: there are many other conjectured causes, if the weakness of the Liver hath been of a long continuance, it is scarce to be cured, and in time is changed to be an evil habit of the body, from whence a general weakness is caused; or else it turns to the Dropsie.

A temperate Air is good for the Patient, meats that are easie of digestion, and do moderately heat, his drink may be thin and odoriferous Wine; his sleep must be moderate, his mind cleared from discontents.

Of the Chollick.

THE Chollick is a continual passion of the Bowel, which is called *Colon*, there follows it a difficulty of voiding of the Excrements and Wind, at the lower parts a grievous pain and sore pricking comes by fits, because this Bowel is thick and sinewy, whereupon if any hurtful thing creep into its Tunicles, it is not presently driven out; this Disease hath affinity with the *Iliaca passio*, but in the *Iliaca passio* the pain is more vehement; the looser Gut called *Colon* is chiefly affected; the pain of this Disease is vehement, as if the person were bored through with an Auger, it is stirred up in the inside of the Bowel; this pain is inconstant, for sometimes it doth pinch one side, and then another, though it doth chiefly molest the right side, and from thence is carried to the left. The Chollick is eased by Lenitive glisters and fomentations; there are many causes of this Disease, a several matter running to the Guts, because of the wideness, or else it is caused from an inflamation of the same part, or by a sharp biting humor, or by slimy and gross humors, or by a thin Phlegm that is in the Film of the *Colon*, and because the Bowel is the receptacle

ceptacle of wind, the Chollick is often caused by them when great plenty of them is gathered together in those places, or else it is caused by slimy and gross Phlegm sticking in the common passages, or from a tumor remaining in the Bowels, whereby the Guts are strongly pressed, that the wind can hardly get forth; the Chollick doth often turn into a resolution or looseness of the Sinnews, into a Joynt-Gout, into *Iliaca passio*, or a Dropsie; of all Chollicks that is the worst which is caused by an inflamation. The Air the Patient lives in must be temperately hot, inclining to dryness, yet the native heat of the outward and former parts of the belly, must be kept hot with warm cloaths, his meat must be easie of digestion, such as doth generate few superfluities, it must be moist, not windy, nor slimy, his drink may be strong Wine; exercise is good before meat, and rest afterwards, they may sleep in the day time.

Of the Pleurisie.

THE Pleurisie is an inflamation of the thin and small Skin which cloathes the Ribs on the inner side, called in Latine *Pleura*, from whence this Disease takes its name; there are many pains of the side, but in this place I shall onely treat of that pain that doth follow a sharp Disease by the inflamation of the inner Skin; for if the inflamation be in the outward Muscles, or if the pain be great because of windiness, this is but a bastard Pleurisie, and the Patient is without

out a Feaver. The signs of this disease, besides the difficulty of breathing, and a vehement Cough, is a pricking pain which plainly doth demonstrate that the membranes, and some other tender parts are affected; this pricking pain sometimes spreads it self over the sides and breast, sometimes to the short Ribs, to the Channel-bone of the Throat, so that the Patient is forced to breathe short and thick; also there is a continual Feaver, because the inflamation doth border on the heart, the Pulse is thick, not too great, hard and unequal, and by that means tough and like to a saw; a cough also cometh withall the first day, and then nothing cometh at length: spettle is voided and comes up coloured according to the nature of the excrements, and it is also moister: there are many other signs, the cause for the most part is blood running from the hollow Veins into the Ribs thin Veins; sometimes it is caused by Phlegmy blood, and then the disease is longer of continuance, and the spettle frothy and white; sometimes the blood is Chollerick, and then a sharper disease is caused. The suppression of the Hemrhoids, or monthly tearms, will cause a Pleurisie; this disease is dangerous to old men, to Women with child, and such as have been sick twice or thrice of it; it vexes the Patient more in the night than day time: whosoever is sick of a Pleurisie, and is not cleansed in fourteen daies, they turn to supuration. This disease kills by choaking, or too much pain, or by the translation of the matter into the Lungs, where-

whereby the Consumption of them is caused, and also Ulcers. The Air the Patient lives in must be temperate, somewhat inclining to heat, his meat easie of digestion, he is not to drink Wine till the Disease be abated, he may be permitted longer than ordinary sleep, his belly must be kept loose.

Of the Bleeding at the Nose.

THe Bleeding at the Nose called *Hemorrhagia*, doth signifie a Bleeding at the Nose, whether it doth come immediately from the Nostrils, carried thither by the Veins of the Palate, through which for the most part nature doth expel the superfluous blood of many, or else whether it comes from the Veins of the Head further off; but in general it doth signifie any bleeding, whether it be of Nose, Womb, or any other part of the body, when blood comes forth moderately in the beginning of a Pleurisie, Imposthume, Squinancy, Burning-Feaver, Small Pox, it is alwaies for the best; yet this Bleeding in some other Diseases is Critical: foreshewing death the Nostrils are chiefly affected, but not alwaies; the essence of the Nostrils, but they are affected by the consent of some other part; the Veins by which this blood is cast out at the Nose, run from the Palate and Mouth into the Nostrils, and sometimes from the Head; when too much blood is voided, the colour of the face waxeth pale, the body is of a leaden colour, the outward parts are cold, and a

swoon-

swooning follows, and many times after death. Oftentimes bleeding at the Nose is caused by nature, which doth by this means expel the excrements, and which is troublesome to the body: Sometimes it is caused by the evil affection of the Veins, wherein the blood is contained, and the blood runs out of the Veins, the Veins being opened by the plenty of blood which they could not contain. There are sundry other causes: If bleeding have continued long, swooning, weakness, and too much cooling of the Liver, *Lachexia*, or the Dropsie is to be feared. Bleeding at the Nose without coldness of the outward parts, is mortal. The Air the Patient should live in must be somewhat cold, his meat must be such as doth nourish well, and easie of digestion; he must avoid exercise, and speak little; he must avoid all passions of the mind, especially anger.

Of the Falling-sickness.

THE Falling-sickness is a Convulsion of all the parts of the body, not continual, but that which cometh by distances of time, the mind and senses being thereby hurt. This Disease doth either happen when the brain hath the cause of the Disease in it self, which is usual, or by the evil effect of the mouth of the Stomach, or from some other part underneath, by which the venemous effect creepeth into the brain through secret passages: the Patient feels the cause of this Disease like a vapour of cold wind

to

to be carried to the brain by the continuity of the other parts, from the part or the body wherein the Disease is chiefly seated; the cause of this Disease being for the most part a venomous vapor carried up from some lower part of the body into the brain, and then the Patient doth suddenly fall with a Convulsion. The brain is the part affected, either by it self or by the consent of the stomach, or by some other parts. The fit comes oftentimes suddenly with much foam, which because it is slimy, may be drawn out at length, yet in a gentler Falling-sickness this doth not appear; when the Patient is deprived of his senses, he Falls to the ground with a violent shaking of his body, his face is wrested, his eyes turned upwards, his chin somewhat driven to his shoulder, and oftentimes he voids seed and ordure against his will, his Muscles are loosened; all these are signs of a strong fit. Sometimes their teeth are so fast closed together, that they are in danger of stifling, paleness of the face, inordinate motion of the tongue, pain and heaviness of the head, forgetfulness, sadness, troublesome dreames are ushers to this Disease; the Patient being taken with a giddiness, sometimes darkness, and divers dim glisterings appear before his eyes. This Disease is for the most part caused by abundance of melancholick and phlegmatick humors, from whence cotrupt, venomous, and stinking vapors break out whereby obstructions are caused in the passages of the brain, and the passages of the spirits are hereby hindred; by this means the brain, and

the roots of the Sinnews shrink, and as it were tremble, in the expelling of that which is obnoxious, whether it be vapor or humor. This disease frequents children, because they are of a moister brain then young men; next to these, men of a full growth, and old men least of all. This Disease is more incident to men then women, and usually it doth stick close to the Patient, unless it be taken away by medicines in the minority: If the Disease be vehement, and come often on the Patient, it is incurable; but if a quartane Ague, or any longer Feaver surprize him, it portends health. The air wherein the Patient lives must be hot and dry, his meat mixed with such things as do dissolve and extenuate the humors; exercise of the body, and frication of the head are prevalent, the moderate use of venery is healthful; his excrements must be voided in due time; and if Nature be deficient herein, Art must be used; his sleep must be moderate, and his mind pleased.

Of Rheum.

RHeum, in Latine called *Catarrhus*; is a distillation commonly taking a deflux of humors and excrements from the head or brain into the other parts of the body; and because the brain is of a cold and moist nature, and doth want plenty of nourishment, by reason of the largeness thereof; so likewise it doth breed many excrements: and the slight distemper being cold and moist, will further it, for vapors sent from

from the lower parts get up thither; and these being thickned by reason of the brains thinness, are entertained; and even as these superfluous humors are sent back again to some one or other part of the body: oftentimes in the first Ventricle, if they do not offend much in quantity, and then they are sooneſt purged; by the Pallat sometimes they spread through divers places when they flow too much, and then they are voided at the Nose, Pallat, Ears or Eyes; and they do often fall into the Stomach and Lungs, from whence several diseases are occasioned. The Brain is most affected, as may appear by those things which are voided at the Mouth, Nose, and Pallat, and then it is a more continual disease; neither is any hurt of any other part perceived, whereby it may be cherisht; but while it is caused by other parts of the body, it will the better be known by its proper signs. This is an affection which is caused by moderate excretion, if the excrements of the head fall on the Lungs, it doth cause for the most part hardness of breathing, and a great Cough, and Hoarseness, bringing pain and soreness to the aforenamed places; the hot distemper of the brain is sometimes the cause, the great weakness thereof being oftentimes the cause; sometimes it is occasioned from the brains cold and moist distemper; for then the nutriments conveighed to the brain are not well digested, whereby many superfluities are gathered, and store of excrements lodged in the brain, Surfeits and too much fulness encreases this Disease, or by too much sleep; also by the

weakneſs of the digeſtive and expulſive faculty of the brain. If the humor fall from the head to the noſe, it is but a ſmall grief; if to the throat, worſe; if tothelungs, worſt of all; for the lungs are in danger of being exulcerated, from whence comes a Conſumption: the Winter ſeaſon is very obnoxious to this diſeaſe, becauſe of the uncertainty of the weather. The air the Patient lives in ſhould be moderately hot and rainy weather, as alſo Northern and Southern blaſts muſt be avoided; his meat muſt be very eaſie of digeſtion, and ſuch as breeds good blood; his ſleep muſt be moderate, and ſometimes in the day time, his head muſt be ſo covered, that neither too much cold, nor too much heat offend it; his body muſt daily, either by art or nature, be emptied of excrements; he muſt uſe moderate exerciſe, and ſhun the paſſions of mind.

Of the Pain of the Stomach.

THe pain of the Stomach called *Cardialgia* is a painful ſenſe of the mouth of the ſtomach cauſed by a biting matter. This diſtemper hath an affinity with the Diſeaſe called *Cardaica paſſio*, which is in like manner a Diſeaſe of the mouth of the ſtomach, cauſed by corrupt humors, and ſuch as are biting and violent, which either came from ſome other place, or elſe were there generated and gathered together. The *Cardaica paſſio* differs from this Diſeaſe, becauſe this is cauſed by bitiug humors, but this is cauſed

sed by virulent humors, venomous, and so malign, that a very hot and sharp Feaver accompanies it. The mouth of the Stomach is primarily affected, the heart being hereby hurt, because of the nearness, a pinching pain with biting and fretting being felt under the Breasts grissels. In this Disease there is a gnawing, biting, and pricking of the Stomach; there is an oppressing pain there, whereby the Patient breaths with difficulty; sometimes the belly doth cast out the chollerick stuff, and sometimes he doth vomit choller; a Feaver sildom comes with this. In this Disease the appetite is abated, the Patient is in more pain before then after meat; this Disease is often caused by sadness, for by those causes Chollercomes into the Stomach, whereby bitings and gnawings are caused; sometimes by inflamation, or by sharp and phlegmy humors: if this Disease comes without a Feaver, it is less dangerous. Let the air the Patient lives in be cold, either by art or nature; his meat easie of digestion, and such as is least subject to corruption; rest asswages the pain, his sleep must be moderate, his belly must be rendred answerable to nature, perturpations of his mind are to be shunned, especially choller.

Of the Gout

THe Joynt-Gout is a feebleness of the Joynts and pain coming upon them at several distances of time; for the most part it is caused by a Flux, which windeth it self betwixt the Liga-

ments, Films, and Tendons of the Joynts; for in this diſeaſe the Joynts do firſt receive the Humor, which at length do inſinuate into the Films adjoyning: ſometimes there is a Gout in the fingers, ſometimes in the knee, ſometimes the hips, from whence it ſpreads it ſelf to the Thighs, Calves of the Legs, and to the end of the Feet; yet this Gout ſticks not in the Hip, but is faſtned above the Hip at the top of the Buttock, if the Gout ſtick in the feet 'tis called *Podagra*, or the Feet-Gout, whether it be in the ankles, ſoles of the feet, or great toes joynt: ſometimes it ſeizes on the ſhoulder-joynts, and turning-joynts of the Back-bone or Chin: ſometimes not any knitting of the bones is free from this pain. The parts affected are the joynts, tendons, ligaments, films of the parts of the body, which either knit or inviron; the bones are here affected, and ſometimes the Membranes are filled and ſtretcht; the Patient is tormented for a long ſpace, when this Diſeaſe doth firſt ſurprize him, yet the pain is but little; by the uſe of evil diet almoſt all the joynts of his body ſuffering alike, ſometimes not one part of the body being free from this Diſeaſe. In the Feet or Hip-Gout for the moſt part no ſwelling doth appear, but in the Hand and knee-Gout, a ſwelling, redneſs, and heat, by extream pains are eaſily to be perceived; ſometimes an inflamation is cauſed, and then the appetite is loſt, and the Patient is troubled with watchings, and a Feaver. The cauſe of every Joynt-Gout is for the moſt part great ſtore of phlegmatick humors

mors, or some other humors overflowing in the greater Veins, the Liver and Head, so that the parts are therewith surcharged; and that these parts may likewise be free of this burthen, they do cast these excrements upon the joynts, ligaments, and tendons, and films, whereby they are filled, stretcht, and weakned. There are four causes of these superfluities of humors, the immoderate use of strong Wine, Venery, crudities and feebleness of the parts, to which may be added the relinquishing of customed exercises, and suppression of evacuation. This disease is an hereditary Disease. The paines of the Feet-gout trouble the Patient at the Spring time and Autumn: if this Disease be not cured before the Patient comes to his perfect growth, it will not be perfectly cured, The air the Patient lives in must be temperate, inclining to heat and dryness; such meats as do moderately nourish are good, and such they must eat but sparingly; when their Disease hath left them, they may use exercises, otherwise not; their sleep must be moderate, for too long sleep cherishes this Disease; his belly must alwayes be kept loose, the use of Venery is hurtful, all perturbations of mind are to be avoided.

Of Congelation

COngelation, called, *Catalepsis* is a sudden detaining both of soul and body, with the which whosoever is taken, the same figure of body doth nevertheless remain; he abides sit-

ting or lying, if he did either sit or lye when the fit took him. By some this disease is stiled an awaking amazement, because the disease takes away sense and motion in all parts of the body; this disease agrees in some things, but differs very much in others from the Apoplexy. In this disease brains hinder-part is chiefly affected, the animal part being hurt, as well imaginative as sensitive and motive. In this disease the Patient is dumb, his body is bereft of sense and motion; and though he retain the form of one being awake, yet his mind and senses are asleep, and that on such a sudden, that the lookers on are amazed. This disease is so vehemently seizing on the Patient, that he rather thinks he is transported to heaven then dead; the mind is assaulted so violently, that the person in this distemper remains in the same figure, wherein he was when he was stricken; he can neither void excrements, make water, by reason of the senses dulness, his pulse beating little and faintly, but in the mean time equal. This effect is caused by a cold and weak distemper of the brain, wherby the brain and animal spirits are congealed and dryed up, not onely cooled. A cold and dry matter causeth this disease, as melancholly, the air cold and dry, the mixture of Phlegm and Choller when both overflow; they are in great hazzard of life that are taken with this disease; if this disease be strong, it is hardly to be cured. The air the Patient lives in must be hot and moist, his meat Ptisan, Cream, his drink small white Wine, and somewhat astringent.

Of

Of the Faenzy.

A Right Frenzy is an inflamation of the brain and the films thereof, bringing with a sharp Feaver, doating, and alienation of mind; it is a kind of a madness, both dreadful and dangerous, because this disease is generated in part, which is the chief sense of the faculties of the Soul: and because a true Frenzie hath its beginning from a false, it will be convenient first to treat of a false Frenzie. It is an alenation of the mind with disquietness, without an impostume of the brain, and it doth follow a Feaver caused by Blood or Choller: doatings do not fret and grieve so much as they do, that are possest with a true Frenzie; and as the Feaver doth increase or decrease, so the fate of the Frenzie is increased or decreased, especially in the hour of the *Crisis*, or inflict betwixt Nature and the Disease. In these Feavers dry Vapors get up into the Brain, whereby the animal parts are disquieted, sometimes Impostumes are the cause of this disease. The parts affected are the *Pia mater*, or *dura mater*. In this distemper there is a continual and dry Feaver; and as the Patient sleeps very disquietly, so his watchings are more troublesome, he breaths by fits, he will if he be not lookt to, start out of his bed suddenly, he will weep, sing, and cry out; the Patients tongue is withered black, he is very thirsty, his Urine is thin, and fiery, sometimes white and thin, then he is in great danger

ger. This distemper is caused with too much blood, and such a one is mad with Laughter, yet he dotes less, and is not so Feaverish: but when it is caused by burnt Choller, then is the Patient stark mad, and must needs be bound, as he is in this distemper very strong. A Feaver is the inseparable companion of this disease: this is a most sharp and dangerous distemper, and speedily kills, if present remedy is not given; for all kinds of Frenzies are mortal, being bred in the place where the souls principal part is resident. The air the Patient remains in must be temperate and bright, no variety of pictures must remain in his sight, his diet must be such as may moisten and cool the body, he must avoid too much motion, frictions on the lower parts are to be used, especially when the disease is milder; sleep must be procured by Local Medicines, and such as are received in at the mouth, the excrements of the Belly must be evacuated, for if they are kept in, they do increase the disease; perturbations of his mind are to be avoided.

Of the Dropsie.

THe Dropsie is such a passion that it is not without plenty of watry humors, because the blood-making-faculty is vitiated; it is a long disease, for the most part caused by the coldness of the Liver. There are three kindes of Dropsies, *Anasarca*, which is a dispersing of Phlegmy humors over the whole body. In this Disease the body increaseth most unnaturally, for it is all over swelled

swelled, and an humor mixed with Phlegmy Blood is spread over all the body between the skin and the flesh, and the body doth suck it up, even as a sponge sucks up water, and by reason of this an ill colour passes over the whole body. The second sort of Dropsie called *Ascites*, is that when great store of winds, but greater of water, are gathered together in one place, which doth lie between the Guts and the Stomach. In this Disease, first the belly *Abdomen*, by little and little, then the Thighs are swelled, and all the other parts of the body by little and little wax lean; but when there is a greater store of wind then water, whereby the *Abdomen* is stretcht beyond measure, called Timpanites; then rather a noise of wind then water is perceived, if the belly be strook, for there is the sound of a Tabor, from whence this Disease hath its name. The natural colour of the face in this Disease is not altered, the Liver is the part affected, for hereby the blood is generated, and from this the Dropsie is caused by the primary affect of the Liver, and then the Cough comes withal, because the hugeness of the Liver causeth the obstructions of the Lungs, also the excrements are not very liquid. Sometimes this Disease is caused by the consent of the Misentery, Spleen, Stomach, Meseraick Veins, and *Jejunium intestinum*, whereof a weakness of such Veins doth follow, as did convey food to the Liver and then excrements are heaped together in the lower parts, untill they are corrupted, and so surcharge the body, and afflict the

Patient

Patient with a Lax. The Patient in this disease, is for the most part troubled with a Feaver, and doth thirst very much, especially if he be troubled with *Ascites*, and because of Salt and putrefied humors, he loaths meat. The colour of the face is whitish, heardness of breathing, and heavines of the body, concurs also Swellings of the Feet, because of the far distance of the heart. In *Anasarca* the whole body is weakened, and doth Faint, and Swell equally, yet for the most part the swelling is in the Shins and the Feet; so that if the Fingers are thrust into the flesh, the prints of them will remain a long time. The great coolings of the Veins and Liver is the cause of this long & sore disease; this happens to the Liver by it self, or else by the coldness of the Spleen, Guts, Misentery, Midriff, which sometimes because of their obstruction, somtimes because of their weakness, draw not unto them too much blood; also it is caused by the Bleeding at the Nose, by immoderate running, or by staying of the monethly Courses, or Hemrhoids, for so the natural heat is choaked by the loss of Spirits in the blood: sometimes it is caused by the Flux of the belly, or stomach if they do last long, for the natural spirits, and native heat are scattered. There are many other causes, if ulcers arise in the body by water, that is between the flesh, because of the great plenty of humor it is hardly cured. He who is supurated, or hath a Dropsie, when he is cut or burnt, if that water or matter doth run out he dies presently; also if a Cough doth seize on him he is in great danger. Of all these

these Dropsies the Timpanites is the worst. He that is in a consumption many times fall into a Dropsie, because the evil is communicated to the Liver, for matter and venomous filth having found a way into the Liver, gets in and sticks fast therein, and so doth corrupt the substance of it. The air where the Patient lives should be clear and somewhat inclining to heat and driness; moist and windy air do increase this Disease. In this distemper a supper of roast meat is better then sod; his meat must be easie of concoction: flesh broth must not be given except the Patient takes Purges; he may drink thin Wine, but not sweat, because this will not quench his thirst; as it is good in this Disease to endure hunger, so to thirst long is dangerous: moderate exercise, frictions, and the Baths are good; he may sleep in the night time but not much, the Excrements must be answerable to nature, he must abstain from Venery; and even as fear and sadness do hurt very much, because they hinder digestion, so anger and some of the other passions will be very good for him.

Of spitting of Blood.

SPitting of Blood is any avoiding of Blood at the mouth. Blood is also avoided from many other places of the body; here care ought to be had in observing whether the Patient was wont to Bleed at the Nose or no, for from thence it doth fall inro the Stomach and Throat, and from thence ints the Lungs, but for the most part it doth turn and harden into a cold; if

then

then one spit blood and yet did not Bleed at the Nose formerly, then it comes from some peculiar part; blood is often voided from the Gums and Mouth it selfe, and then the Spittle is of a bloody colour, and very little is voided out, and that without a Cough; if it do come from the Throat or Weezel-pipe, then it is voided by Hemmings not by Cough, and the continuated parts of these places do appear loosened, if the Tongue be thrust out; but if it did come from the Head, a pain of the Head and heavinesse went before, a noise in the Ears, the Forehead Veins rise; they have a kind of a heat and blood in the Mouth, and a tickling is felt in the Pallate, if it doth run into the Throat, from whence by often Hemming it is cast out; oftentimes the Patient hath a desire to Cough but cannot; but if the blood doth come from the Lungs, then is the blood foamy, and then it is voided by frequent Coughing and without pain, and at sundry times, and as oft as blood is voided, because some great Vein is burst, then plenty of blood is cast up; no cause except that known, it being as it were cast up by Vomit; but if blood be cast up because some Vein in the Lungs is gnawn, which is oft caused by a sharp humor falling down, then it is voided by degrees, a little now, and a little then unless some great Vein be fretted asunder, for then, it runs out in great abundance; for this is very dangerous, for then follows a Cough or a Feaver; sometimes some part of the Lungs being rotted, is voided by a Cough, and this is the best sign of the Lungs exul-

exulceration: much more might be written of the peculiar parts affected, and of the signs. This distemper is often caused by fulness, and by a great quantity of blood, which doth offend the body, and some peculiar parts of the body more particularly, so that hereby the vessels mouths are opened. Of this is a good habit of body, immoderate use of hot nutriments and Wine, suppression of tearmes; and then there is no pain but rather a lightsomness of the body, which before was dull; and then also there is not too great a quantity thereof, and it is not very foamy or red. Women without any danger of Consumption have been eased by this shedding of blood in the suppression of their tearms. To omit other causes that might be rendred of this distemper, it will be very necessary to take notice, that if the Lungs are ulcerated, there is danger, for then there is danger of a Supuration and Consumption when a Vein in the Lungs is opened and burst; yet there is some hope, if the substance of the Lungs be sound; yet a Consumption signifies danger, if the blood which comes out of the rupture of a vein falling upon the Lungs be there detained, by which means the Lungs are inflamed and putrefied, for at length the substance of the Lungs will be corrupted and putrefied; there is also danger when a great Vein is opened or broke, for that the heart may be suffocated from the plenty of blood voided from thence. Spitting of blood, if it be caused by a corrosion of the Lungs, is incurable; if from the Breast, there is less danger;

Spit-

Spitting of matter it is a sign the Lungs are exulcerated: this disease, if it continue long, will turn into a Consumption. The air the Patient lives in should be somewhat inclining to cold and dry, the Patient must avoid sun-shine, and a bright fire, his meat must be such as doth cool, dry, and bind, it ought to be of a slimy substance; he must eat sparingly, he may drink wine and water mixed together; he must shun all exercise, he must breath very gently, for violent breathing is offensive; he must not sleep in the day time, his sleep at night must be moderate; his belly must be kept loose by art or nature, perturbations of his mind must be avoided, especially anger.

The Postscript.

COurteous Student, observing my indisposition of Health to increase, and still seize more powerfully on me, I have so ordered, through the trust I have imposed in some of my best Friends, that these Papers preserved for the publique good should out-live me; in which as the old Saying is, I have inclosed Homers Iliads *in a Nut-shel; in these few Pages epitomized the Mystery of the Skill of Physick; in this small Looking-glass, representing to thy clear view, above forty of the most dangerous and desperate Diseases that chiefly in this Life afflict our frail*

frail Bodies. It cannot be expected, that having confined my self to such narrow limits, that I should have annexed there more particular Cures, they having been so seriously, and I hope through God's Blessing successfully treated of in my foregoing Treatises. I acknowledge in these my last Endeavours, that I have in part made use of an excellent Manuscript amongst others, some years since that came happily to my perusal; whether it were an Original, a Copy, a Translation, or the Author's Name, I know not; but whosoever he were, I so approved of his admirable Reason, that I thought it fit to joyn the best Experience of my own continued Practice to it; Vis unita fortior. *It is not out of any arrogance or prerogative of my own Fancy, that I have stiled these three,* Diet, Reason, *and* Experience, *Doctors: those that know me rightly, can determine that I was never so inamoured with that Title, but onely to inform my mistaken Countrey-men, that it is not the Cowl that makes the Munk, the shaking of the Urinal, the stroaking of the Beard, hard Words, the Plush Cloak, a large House with a Monster in the first Room to amaze the Patient, but deep grounded Reason, and tried Experience, that commences a Physician with* Diet, Reason, *and* Experience, *The three afore-mentioned Authentick Doctors I have consulted; I commend their Advice to the well-affected and judicious, for others I care not.*

Nich. Culpeper.

CHYMICAL INSTITUTIONS,

DESCRIBING

Natures Choiceſt Secrets

IN

Experienced Chymical Practice.

SHEWING

The Several Degrees of Progreſſion in the Phyſical Cabinet of that Art.

By *Nichol. Culpeper* Gent. late Student in Phyſick and Aſtrology.

LONDON.

Printed for *O. B.* and *R. H.* 1677.

Chymical Institutions,

Describing Nature's Choicest Secrets in Experienced Chymical Practice, shewing the several Degrees of Progression in the Physical Cabinet of that Art.

Chap. 1. *Vinegar of Squills.*

TAke of Squills (the outward skins and hard root at the bottom being cast away) one pound, slice them with an Ivory or Bone Knife, for Iron spoils them, then put them into three quarts of strong Vinegar, stop them close, and in one month they will be ready for use; and then if you please with Honey you may make them into a Syrop.

* The Dose is one spoonfull in the morning fasting, and walking an hour after it.

It preserveth the body in health, even till extream old age, as *Samius*, recorded by *Gallen*, proved, whom he affirmed to live one hundred and seventeen years in health, using no other Medicine but onely this.

It causeth good digestion, long wind, clear voice, acute sight, good hearing; it expelleth

* *According to the quality of the patients strength of nature, & of the disease, so let the Dose be; and therefore no certain Dose can generally be determined.*

wind, and makes a good colour; It suffers no offensive thing to remain in the body; Wind, Choller, Phlegm, Dung, nor Urine, but bringeth them forth, brings out filth, though it lies in the bones; it hath been known to cure such as have been given over by all Doctors; it cures hardness of the Liver and Spleen, takes away Gouts, and all swelling of the Limbs. In a word, I commend it for a wholesom Medicine, for soundness of body, conservation of health, and vigor of mind.

The *Colledge of Physicians* of *London* laid all their heads together to hammer out the time when the Squill must be gathered, or taken out of the earth; and the result of all their consultations was this, That it must be gathered at the rising of the Dog-star, and so they very learnedly quoted it in that stately piece of Wit, their *Pharmacopœa*; but which of the two Dog-stars they mean, whether *Cyrius* or *Procyon*, or what rising, whether *Comiscal*, *Acronychal*, or *Heliacal*, I know not, nor I think themselves neither; so that a child in Astrology cannot chuse but admire at their learned ignorance.

Chap. 2. *Elixer Vitæ.*

TAke of Cloves, Nutmegs, Zedoary, Ginger, Galengal, Pepper white and black, Juniper-berries, Citron-pills, Orange-pills, Sage, Basil, Rosemary, Mints, Marjoram, Bay-berries, Penniroyal, Gentian, Calamint, Elder-leaves, Roses white and red, Spicknard, Cubebs, Aloes, Hapa-

Hapatique, the seeds of Mugwort and Marjoram, of each two drams; Figs, Raisins, Dates, Almonds, Pine-nuts, of each six ounces, white Honey a pound, Musk one dram, fine Sugar four pound, bruise the things that may be bruised, and infuse them all together in fifteen pints of *Aqua vitæ* for ten daies, or thereabouts, afterwatds still it in a bath till the feces be dry.

Take this water, and stop it close in a glass, let it stand in Horse-dung two Months, then have you the first water good.

Then take out the feces, and distil them in sand with a strong fire, and there will come out a water red like blood, and thick, which will stink admirably, place this in Horse-dung as the former; this is the second water of the nature of fire.

The first water, if a child take a dram of it every third day in the morning, it keeps its body sound from diseases, it cureth wounds at three times washing with it, or four at the most; it helps all infirmities in the eyes, a drop being put into them; the face and breast being washed with it, it preserveth Youth; being taken inwardly, it provoketh Lust, and makes barren women fruitful.

The latter water, a spoonful will recover and revive a man that is half dead; it helps pains in the Matrix, and cures Pleurisies; being used by unction, it cures pains of the Chollick, helpeth hardness of the Spleen, pains in the teeth, stinking breath, Feavers of all sorts, being taken inwardly, and powerfully prevails against humors

of all sorts; if any one be so sick that he cannot speak, give him a drachm of this with a drachm of the former water, and so soon as it is in his mouth he will speak. This Dr. *Floravantus* saith he hath proved an hundred times; yet if it lack not above half the number it is no matter.

Chap. 3. *Aqua Mirabilis.*

TAke of Turpentine one ounce, Olibanum two ounces, Aloes, Hepatique, Mastick, Cloves, Galangal, Cinnamon, Saffron, Nutmegs, Cubebs one ounce, Gun of Ivy five ounces; beat what can be beaten into very fine powder, and still them in an Alembick with a gentle fire.

The first water will be clear and white; when it begins to change colour, take away the first water, and receive the second.

The second water will be of the colour of Saffron, and thick, when the colour changeth again, take away the second water, and receive the third.

* Mark the quality of the disease, and give the hottest water in the coldest disease, or at least qualifie them one with another.

The third water will be like Honey, then distil the feces dry.

The first water cureth Fistula's, and noise in the ears, a drop or two being put into them.

* The second cureth infirmities in the eyes, they being washed with it.

The third water cureth ulcers and scabs in any part of the body, and swellings of the eyes; it presently easeth pains of the teeth, it resisteth cold

cold poisons, as Toads, Spiders, Serpents, Scorpions, &c. Neither can any sting hurt one, a drop of this Oyl being warmed and applied to the place: it cureth all ulcers lie they never so deep in the flesh, nerves or bones, and that without any tent in nine daies, be they never so foul, fistulated or cankered; it cures wounds with a stone, or fall, or shot, a linnen rag being wet in it, and laid upon it; it strengtheneth the nerves and sinnews, helps swellings of the Legs, Joynts, or any place coming of a cold cause, or corrupt blood.

It is so hot in operation, that nothing can be found hotter, and of such a piercing quality, that warm a drop thereof, and lay it on your hand, it will presently soak in, and you shall not feel it.

If you would try the virtue of it, take a Capon, or any other Fowl, the feathers being plucked off, and the guts being taken out; then heat him so hot as you can well hold him in your hand, then anoint him with this Oyl, and lay him in the Sun two hours to dry, then anoint him again, and dry him as before, then lay him where you will, he will never putrifies.

Chap. 4. *A Precios Water.*

TAke of *Aqua vitæ* many times distilled over, a gallon, *Sperma cæti*, Ambergrease, Rheubarb two drams, Musk one dram; put the *Aqua vitæ* in a glass, then tie up all the aforesaid spices in a linnen cloath, and hang the Nodu-

lus

lus in the water by a string, it being close stopped (lest the spirit evaporate) with Wax and Parchment, (putting a little Cinamon into the Nodulus) so shall you have an excellent water of the colour of Gold.

This is indeed a precious water, and I am of opinion, that if an Astrological time were observed for the beginning of the business, it would be ten times better.

It expelleth Poison; a drop of it being taken in any convenient substance, resisteth both pestilence and putrefaction; if any be infected with the pestilence, or any other Feaver coming of putrefaction or inflamation of blood, or humors, (as most Feavers (if not all) do) six or seven drops given in any cordial, cures them.

Chap. 5. *An Apprehension worth Experience.*

TAke of the Juice of Chelondine, which was gathered when the Sun was in *Leo*, which is called his own house, let him be free from Malevolent Beams, and if he apply to the aspect of Benevolents 'tis the better; let the Moon be strong, applying to the Sun, and encreasing in light; let the Angels of the Heavens be clear from the bodies of *Saturn*, *Mars*, or the *Dragons* tail; from this Juice draw the Elements apart, and rectifie them all severally, the triplicity the Patient was born under, and his Disease being known, and discretion in the administration accordingly used, why may not it alone cure all Diseases, though not in all people?

Chap. 6. *A Balsam.*

TAke of Turpentine one pound, Oyl of Bayes four ounces, Galbanum three ounces, Gum-arabick four ounces, Frankinsence, Mirrhe, Gum of Ivy, Wood of Aloes, of each three ounces, Galangal, Cloves, Comfrey-roots, Nutmegs, Cinamon, Ginger, Zedoary, Diptany of Creet, one ounce; Musk, Ambergreece one dram, the things being in powder which may be beaten; put them into a Retort, and put to them *Aqua vitæ* six pintes, then wet a rag in *Aqua vitæ*, and set fire to them, let it burn, stopping it close, and after nine daies still it in sand, first with a gentle fire.

At the first will come out a clear water with Oyl amongst it, let the fire be gentle till you see it begin to look black.

When it changeth colour, then change your receiver, and separate the Oyl from the first water, then encrease the fire, and perfect the distillation.

Keep the last water also apart, which being suffered to stand and settle, will have a liquor which may be separated from that which is called the Balsam it self.

The first is called water of Balsam.

The Oyl is called Oyl of Balsam.

The last water, Mother of Balsam.

And the residence in the bottom of the last water, is the Balsam it self, and is the most precious of all.

The

The first water cleanseth the eyes, causeth a clear sight; the face being washed with it, makes it fair; it preserveth Youth, breaks the Stone in the Reins, brings forth Urine stopped by carnosity or fleshiness; it marvellously cureth all sorts of wounds being washed with it, and a Lint dipped in it, and put into them; it also helpeth Hecktique Feavers and Coughs.

The Mother of Balsam helps Scabs, Itches, Tetters, Ring-worms and Leprosie.

The Oyl of Balsam helps many Diseases, as Wounds in the Head, though the Skull be broken; a drachm of it a time, being drunk in water, helps Pleurisies wonderful speedily.

The Balsam it self is the wonder of the world, two drachms of it being taken, easeth any pain; it helps Coughs, Hoarsness, infirmities either hot or cold; being used in unction, it pierceth to the utmost extream parts, curing thereby old aches and bruises; it cures Quartane Agues, all the body being anointed with it once a day.

Chap. 7. *A Balsam for the Stone.*

TAke of Turpentine a pound, old Oyl six ounces, Oyl of Bayes four ounces, Cinamon, Spikenard, of each two ounces, Bricks well burnt, eight ounces; still them all together in an Alembick.

It provokes Urine, breaks the Stone, kills Worms, helps noise in the Ears, the Palsie, Gouts of all sorts, all pains in the Joynts, either by drinking of it, or anointing with it, but you must

must use but very little of it at a time inwardly, mixed with apt things for the disease you take it for.

Chap. 8. *A Balsam for the Palsie.*

TAke of Galbanum a pound, Gum of Ivy three ounces, bruise them and still them in *Balneo*, mix the liqnor with Oyl of Bayes, one ounce, Turpentine a pound, still them again, then separate the Oyl from the water, and keep the Oyl for your use.

For the dead Palsie, Convulsion, Apoplexy, Shaking-Palsie, or any disease of the Brain, Chollick, Wind in the Bowels, *&c.* lay the Patient upon his Back, and pour a little of this Oyl (being warmed) upon his Navel, and you shall presently see the wonderful operation appear more divine than natural.

Chap. 9.
Of the Quintessence of every Simple Matter.

WE are in the first place to learn what is the Quintessence of every thing, or simple Matter; which being known, the other secrets of this Art will more easily manifest themselves unto us: for every thing which hath its institution from another thing, ought to have its definition declared, that the original may be understood. Know therefore that Quintessence is the fifth part of every thing, having form and substance, and a most subtil spirit drawn

drawn from its body, as from a more gross and crass matter, and superfluity of four Elements, by a most subtil and extream distillation, as we shall hereafter teach.

But let it not seem wonderful to any one that this Art hath for the most part lien absconded, and shut up from the common knowledge and vulgar capacities of men; for many of the Ancient Philosophers have so laboured in this Art, that thereby they have nourished and preserved the life of man to an extream old age, and have spun out the thread of life to the end of nature, and ultimate time ordained and appointed by God, *Qui statuit omnibus semel mori.*

But as by a corruptible Medicine, life cannot alwaies be preserved incorrupted; so a Medicine having neer affinity to incorruption, may preserve the power of nature to an extream old Age.

And the best Antidote conducing hereunto is the Quintessence, which is no elementary thing, but a certain secret soul drawn from its body; so that whatsoever it is admixed withall, seems in a manner incorruptible; for it comforts and restores all the powers and spirits of man's body, by the excrements of the Elements evacuated and wasted: and it is a spirit of life, for it digesteth all indigestible things, and cutteth away, and digesteth all superfluous qualities.

For it preserveth flesh from corruption, it comforts the Elements, restoreth decayed Youth, vivifies the spirit, soft things it hardens, hard it

it mollifies, thick and gross things it ratifies, thin substances it conduces and makes thick, the lean it makes fat, fatness it extenuates; it cooleth the hot, and heateth the cold; drieth up moisture, and moisteneth driness, and repelleth every complexion adverse to the body.

Further, it extinguishes all the noxious matter of superfluous humors, and restoreth natural heat; so that the greatest Philosophers never found out any thing more conducing to the sustentation of life.

Now, although the Quintessence may sometimes have the complexion of some other thing adjoyned unto it, (for unto what complexionated thing soever it be joyned, it draweth the complexion thereof unto it self) yet solely by it self, it hath none of the four qualities in it; to wit, Airy, Watry, Fiery, nor Earthly, which could be discerned or discovered by the judicious inquisition of the most skilful Philosophers. Lastly know, that the Quintessence hath not in it any thing of the earthly Element, Cold or Dry, because it cures melancholick Diseases, which are cold and dry.

Therefore for a conclusion, observe that it is neither hot, nor cold, nor moist, nor dry; but is a thing of a temperate nature, exceeding all the Elements which are under Heaven: For when it is administred unto any one, it maketh that body temperate; neither doth it recede from its temporancy, by assuming any Qualities or Complexions.

Neither doth it follow, that it is a Medicine for

for cold infirmities, because it is hot; not that it cures hot diseases, because it is cold: for two contraries cannot exist in one body, because one contrary is expelled by the other.

Therefore we see it ought not to be called hot or cold, nor dry or moist, because it cures such as are Physical, which are hot and dry; and the Hidropical, which are moist and cold; but all the four qualities are in it corrupted, and altogether sublated.

And although it is not an Element, nevertheless it is a temperate Matter, purified by the Elements themselves, and extracted from the Feces of the four Elements, which are the most powerful causes of the corruption.

These Feces therefore are segregated as a most gross body from its matter, as it were from a most subtil soul, by the Science and Art of distillations.

And because the Quintessence is the *Commune vocabulum* of all things which have a form and species to extract it from; and although chiefly it is to be understood of Wine, yet nevertheless there are very many other things from which it may be drawn and educed; as from all metals, from all fruits, from flesh, eggs, roots, and many other things, as we shall shortly declare; and it excelleth all other things, because of its great subtilty: and therefore by very many Philosophers it hath been called *Cœlum Philosophorum.*

For the Heaven is of it self distinct towards the four Elements, so the *Cœlum Philosophorum,*

viz.

viz. The Quintessence hath it self against the four qualities of humane bodies, which are composed of those Elements.

It is called also by some *Aqua ardens*, a burning water, because (until it be brought to its perfection and utmost distillation) it burneth in the fire, leaving no superfluous humidity in the vessel. By some it is also called the soul of Wine; for as the soul is more noble than the body, so is the Quintessence which is extracted by true distillation, more noble than the body of Wine from whence it is educed.

It is named also by other *Aqua vitæ*, or the Water of life, because it doth conserve humane life from corruption, as we see when it is administred to those that have the *Syncope* passion; and because it is divers waies, and from divers things extracted, we shall begin with the first in order.

Chap. 10.

How the Quintessence of Wine is to be extracted by a distillatory.

HAving delivered what the Quintessence is, and to what it conduces, we are now to perpend and consider, by how many waies it may be extracted, and from what things; and because it is drawn from things moist, dry, hot and cold, we shall in the first declare how it may be drawn from most things, as from Wine, after this manner.

Take of the best red Wine, a little inclining

to sweetness; and which is perfect, natural without mixture or sophistication, not too new nor too old, but of a temperate age; or if you cannot get red Wine, take white Wine the best, what quantity you please, and place it in a Cucurbite, so that two parts may be full, and the third remain empty; then put it upon a Limbeck with a head and receiver, and let them be all well luted with lute made of paper madefied, or Meal and whites of Eggs mixed to the thickness of Honey. It may also be made according to *Raymund Lully*, with Olibanum or Mastick mollified, or with powder of *Calx viva*, incorporated with the white of an Egg.

And when the Vessels are thus luted, that the animal and vegitable virtue cannot exhale from the matter to be distilled, then set a trivet over the furnace with a Vessel or Caldron like *Balneum Mariæ*; which Vessel, fill half or two parts thereof with water, and underneath make a gentle fire, increasing it by little and little; and when the Cucurbite waxeth hot, increase not the fire any more, but alwaies imitate nature as much as is possible to do. For Nature, as saith *Gallenus* and *Lully*, cannot suffer any violence without corruption of the *primævum*, or first matter.

Now (according to *Avicenna*) there are four degrees of heat, according to the four complexions; the first whereof is warm as warm water, so far calefied, that it cannot hurt any member immitted into it. The second degree is so hot as it may be suffered by an humane member without lesion. The

The third degree is so hot, that if any member be immitted into it, it is offended with its calidity; and this degree is next to ebulition.

The fourth degree of heat is so vehement, that it cannot be endured, because it exceedeth in heat; and this degree is ebulition, or boyling.

Some also call the fire of a Bath the first degree of fire, and the heat of Ashes the second degree, and burning fire the third degree, but the fourth degree they deny.

And according to other Artists, the fire of a Bath is the first degree, and the fire of Ashes the second degree, and Sand the third; and sometimes proceed to a fourth: but he who desires to be a perfect Master in the Art of Distillation, ought to observe, that in all Distillations whatsoever, the fire never ought to be increased to the fourth degree, because the fire will be more violent than the nature of the matter to be distilled can heat. And by consequence, Nature her self will be violated through the violence of too much heat; and therefore of all Artists the fourth degree is to be rejected.

For Nature her self was so ordained by God, that she cannot suffer any violence or vehement thing, without the corruption of her self, as by the judgement of many Philosophers may be proved: Therefore I counsel all Lovers of this Art, that they do not undertake to intermeddle with this excellent work given unto us by Divine Providence for the preservation of our humane lives, unless they have the perfect knowledge of these four degrees of heat, and

know how to temperate them and the fire in all things as they ought.

It is therefore to be understood, that the degrees of heat are alwaies to be diminished after the first distillations, because in the first distillation the matter is most gross, so that it will not easily yield to the distillation, because of its impurity and crude substance, which is not in the subsequent distillations.

Therefore in the first distillation the fire is to be exalted from the first degree to the last part of the third degree, so that the bath be very hot, yet it ought not to boil. In the second distillation we may work with a more gentle fire, because by the first the grosness of the matter is somewhat attenuated, so that there needs not so great a fire; and so alwaies by descending a little in every degree, you shall extenuate the fire, because, as we have often said, if you do force, or too much compel the matter which ought to be distilled, Nature her self will be corrupted.

Chap. 11.

How a rude matter ought to be putrified and made fit for Distillation.

WE must diligently weigh, and accurately consider what substance the matter is of that is to be digested; whether it be hard or soft, gross or subtle, how, and by what Art it may be putrified and digested, that it may be the better brought to yield to the Distillation, and

and that the pure may be sequestred from the impure, and the gross may be the better separated from the subtle: In the progress whereof observe these degrees of putrifaction.

Whatsoever it is out of which you would extract a Quintessence by Distillation, first of all let it be putrified and digested two months in Horse-dung, and between the first and second Distillation one month; between the second and third, three weeks; between the third and fourth, fifteen daies; between the fourth and fifth, eight daies; between the fifth and sixth, four daies; and between the sixth and seventh, two daies.

And further observe, that the dung ought alwaies to be of the same equal height; for if the heat be deficient, the circulation of the water is corrupted. And by consequent, the matter it self, which should be reduced into the Quintessence, will be separated in the heat of Heaven, as you may see in a Diameter Line, which divideth the Quintessence, which is the superiour part, from the feces, which is the inferiour part. And here note that these degrees of digestion and putrifaction of the matter is so to be attributed, as it is before declared concerning the degrees of heat.

Therefore there is required a longer time of putrifaction before Distillation than afterwards; and when the first Distillation is made, the matter contains not in it self so much grosness as before; and is become more apt to receive the Quintessence than before it was.

And therefore after the first Distillation, the putrifaction is made in a shorter time than at the first, because the matter is become more subtil.

And therefore it is worthily to be perpended, that there ought to be made seven digestions, or putrifactions, as also seven distillations.

The manner also of digesting, after the opinions of the Philosophers, is delivered after this manner.

Every one that will endeavour to perform such a work, let him cause to be made a pit or hole of five foot deep, and two foot wide, or a little more.

Let the pit be made in some moist place, as in a Celler, which being done, let the bottom be covered with quick lime about the thickness of half a foot. Let there be another laying of horse-dung, which is not much putrified, nor very new; upon which, place the Vessel wherein you put the matter to be fermented, and then fill the pit with dung round about the vessel; which being done, let the dung be madefied with hot water according to the magnitude and quantity of the pit, until you can feel the heat about the vessel or cucurbite; and this is usually done in the space of half an hour; but if in that time it be not done, then proceed pouring on more hot water; and do this three or four time in a week; and when the Calx and Dung waxes old, let it be removed and new put in the room.

This is the method which is to be observed in all things that you would distil; and therefore it

it is made digestion, because gently, and without any vehement motion of nature, action, or mutation, a gross matter is made fuble and obedient to distillation.

Digestives are also ordained diversly according to the four degrees of heat; so that in the first there must be a greater work than in the second, third, fourth, and the rest.

Therefore in the second digestion we must deal more gently and temperately; and the bed of Calx is to be thinner than at first, and the bed of dung to be the deeper; and so you are to proceed in all the degrees of digestion unto the last, in which you are to put no Calx at all, but only Dung.

Digestion may also be made by setting the matter to be digested in a Cucurbite in the Sun, for some space of time in the Dog-daies.

Or also digestion may be made in the winter time by setting the matter in a Vial, or Cucurbite, over a Furnace; or also the Cucurbite may be placed in a vessel full of sand, and calefied with hot water; and let the Cucurbite be covered in sand two third parts, and set in the Sun in the Dog-daies.

I must here take the pains to explain what time of the year I mean by Dog-daies. By the Dog-daies I mean the hottest time of Summer, which generally is *July* and *August*; about which time the Summer Dog-star rises; and those daies called the Dog-daies, are generally known to all Countrey-men. The other distinctions that some makes, are observed by none but

Scholars; and their names are *Cyrius* and *Procyon*; and their rising various, *viz. Comiscal, Acronychal,* or *Heliacal.*

You may likewise make digestion by putting your Vessel in hot water, in the manner of *Balneum Mariæ.*

There is also another way, that is, that the Vessel wherein you would degest your matter, should be placed in the Summer-time in an Emmet's nest so that the bottom of the Circulatory may be almost buried, and that the Sun may reverberate upon the extremity: and in this operation you shall see a wonderful digestion.

Lastly, The matter may be digested and putrefied in the month of *October,* or thereabouts, (when the Vintage is ripe in *Vinacea,* or in the mother of Wine, which hath no heat by accident, neither hath the horse-dung.

And this is to be done when the Juice is prest out of the Grapes, by burying the Circulatory Vessel in the Relicts; in the effects whereof you shall perceive a miraculous operation.

By *Vinacea* you may understand, either the substance of the Grapes left after the Juice is prest out, and that is best for this work; or the mother of the Wine that arises when it ferments: you may do your work in either, but in *England* in neither. But you have other waies enough already prescribed, therefore this shall suffice for putrefaction and digestion.

Chap.

Chap. 12.

How to know whether Wine digested in a Circulatory by fit for distillation.

WHen you have digested Wine seven times over as before is directed, you may then thus prove, whether it be fit to be distilled.

Take a Linnen cloth and wet it in the digested Wine, then kindle it with a Candle, and if the Wine burn without lesion and combustion of the Linnen, it is not perfectly rectified; but it is a true sign that there remains some watry substance therein, and therefore the work is to be repeated; and it is to be digested so often and so long, until there remain no watry substance, which may be known by this probation, as before is directed.

There are some who say it is to be proved by putting Sugar into the Wine; and if it be well rectified, the Sugar will burn plainly with the Wine.

Now take notice that this digested Wine is not the Quintessence, but the subject of the Quintessence: but when the Linnen cloth burneth with it, and that it hath perfectly lost its acute, sulphurious, and unsavoury taste, and becomes pleasant and sweet to the taste, and that no fumosity remains in the adustion thereof; then you may call it a Quintessence. But in insensible things which have no sapor, we must have respect unto the fume, as in Gold and Sil-

Silver, and other Metals, and precious Stones; from which sometimes is also extracted a Quintessence, which is converted into *Aurum potabile.*

These Circulatory Vessels for Distillation are of several forms according to the various opinions of Authors; there is a Circulatory called by some a *Pellican,* and of others, the Vessel of *Hermes;* this is the most noble and commodious for the work: others distill in a Cucurbite with an Alembick, with a blind head; but of these every one may accommodate himself as he pleases.

Chap. 13.

How to distill by way of Circulation.

WHen you perceive the matter by frequent putrifaction, to be sufficiently digested, and that you have made experience thereof by the proof before directed, then have in readiness your Vessels fit for Circulation; include your matter in your Circulatory Vessel, and put it in Horse-dung, or set it in the Sun in the Dog-daies, or in *Balneo Mariæ,* calefied unto the first degree of heat, or a little more, according as you see the matter temperated and made subtle by digestion; and there let it remain so long time until it be converted into your desired Quintessence, which is to be known by the sapor, as aforesaid.

And observe diligently, that if there appear in the bottom of the Vessel any *Hypostasis,* that is a certain little troubled Cloud, that ought first

first to be separated from its matter by distillation, which being done, Circulate it again as at first.

When therefore the diligent inquisitor into this Art hath brought forth the Quintessence, in the purification and subtlety of the matter of Wine or fruits, let him confidently believe he may attain unto the same in all other things of the like nature. And therefore we must submit unto the opinion of *Aristotle*, that when a matter is thus by Distillation nobilitated and made immaterial, it cannot be any more reduced to any form, being without any elementary substance, exceeding formality and corruption; aud therefore it is as it were a Celestial body.

For as the Heaven disposeth it self to all inferiours, so also doth the Quintessence to all complexions and qualities. And as all the Stars have their course from the noble influence of the *primum mobile*, so also all Medicines wherewith the Quintessence is mixed, do attract the virtue thereof as the Adamant doth the Iron.

Chap. 14.

How to extract the Quintessence without labour or cost.

NON *omnia possumus omnes*; and as *Hesiod* saith, *Non una dat cuncta Deus*; God giveth not the knowledge of all things to one particular person, neither is every one capable of understanding all Arts: but that every one may

may reap some benefit hereby; here follows an easie way of extracting the Quintessence of Wine without any great labour or cost.

Take of the best Wine you can get, whether white or red, that which is a little sweet, distil it in a Limbeck four times over, or oftener, till there remains no watry substance therein, which you may thus prove: put a little of it into a Silver or Brass Vessel, and kindle it with fire; if it burn up and leave no humidity in the Vessel, it is distilled enough.

When this matter is thus digested and rectified, put it in a Pellican, or a Vessel called the Vessel of *Hermes*, luted and cemented with strong lute, so that the strength of the matter cannot evaporate; but by the frequent ascention and descention of the matter in the Vessel it is converted into a pure Quintessence, and becomes from a corruptible matter, in a manner incorruptible.

And when it hath many times been sublimed after that manner in the said Distillatory, then open the mouth of the Pullican, and there will ascend out a most precious and fragrant odour, by which you may know whether there be any of the four Elements remaining in the matter which ought to be converted into the Quintessence. For if it be brought to a perfect Quintessence, there will arise out of the Circulatory a most fragrant and precious Odour, even of a celestial fragrancy and sweetness. And if this fume enter into any secret place of the house, it will fill the whole house with an admirable and most

most incredible savour, being of such heavenly sweetness and fragrancy: and if it be set on the top of any tower, *Omnes Aves ad se attrahet quæ circa sunt in Vicinis.*

But if when it is opened, it give not such a scent, then close again the mouth of the Pellican, and lute it well, and set it again to distil as before, until by that effect a perfect Quintessence appears; or (as *Raimund Lully, Lib. Cap.* 2.) a vegetable Mercury, which you may alwaies know by its odour.

And it hath not only an excellent odour and taste, but it is also incorruptible as to other Medicines, and doth not burn in the mouth as *Aqua vitæ*; neither hath it any humidity or earthly substance, for all the terrestrial and elementary matter remains in the bottom: And as the Heaven it self is composed of matter and form, so also is the Quintessence.

Nevertheless it is not altogether free from corruption: for if it were perfectly incorruptible, it would make our bodies perpetual and eternal, which the Creator hath not permitted to the Creatures, since he hath measured out the term of our life, as saith the Psalmographer: therefore when any matter is converted into a Quintessence, it is not become divine, but natural; nevertheless it is made by the divine help and assistance of God, without whom nothing is made.

Chap.

Chap. 15.

An easie way to extract a Quintessence without Fire.

WHen in this excellent Work you would avoid expence, and save that which is more precious, the lose of time, and would extract the Quintessence after this double way; you may do it without fire or coals.

The first way is this; Take Horse-dung, and impose it in some large deep Vessel, or in a Pit, as before is directed, made for this purpose, and in the middle of the dung place the Distillatory impleted with the matter that is to be distilled, two thirds, and let the third part remain empty without the dung, because nature requires it, that the matter may have its ascent and descent, and may by consequence be converted into a most clear water. And this is done without any labour of fire; but you ought once in a week at least to renew the dung.

It may be also done in the Sun in the *Canicular*, or Dog-daies, so that divine Providence hath provided that both rich and poor may have the operation of this Art.

Chap. 16.

To extract the Quintessence of Celandine.

CHelidonia, or Celandine, according to *Raymund Lully, &c.* is called *Quasi Cœli donum*, as a gift of Heaven; but if we will derive its

its Etymology from the Greeks, *Pliny* and *Aristotle* say, the *Chelidonia* takes its name from the Greek word *Celidon*, which signifies a Swallow: for with this herb the Swallows help their young ones to their sight in their nests. And this herb flourishes at the coming of Swallows, and dies at their departure.

This herb hath innumerable virtues, and therefore I thought not fit to omit it in this work. The juice of it being pressed and strained out, and gently boiled with Honey in a Vessel upon hot embers, is a singular remedy against all scales of the eyes. But to make the Quintessence thereof, take of Celandine in the Summer time, when it is at its maturity and green, the whole substance, flower, herb and root, what quantity you please, cut it small, and beat it in a stone Mortar, then put it in an earthen Cucurbite well glazed, fill the Cucurbite quite full, luting it well, then set it in new Horse-dung to ferment and digest by the space of three weeks, then put it on an Alembick, and distil it in *Balneo Mariæ*; let the fire be somewhat moderate, and the Phlegm will come off, and the other Elements will remain in the bottom of the Distillatory; then take out the Feces, and work them upon a Marble till you have made them as fine and subtle as possible; then put them again into the Vessel, and pour upon them the Phlegm which you first distilled off from them, and put them in a blind Alembick, let them be very well luted, and set in *Balneo Mariæ*, seven or eight daies to putrifie and digest: Or if you think

that

that way too chargeable, ferment it in Horse-dung: this being done, let the matter stand and cool a while, then distill it in Ashes in an Alimbeck with a receiver, and there will arise a pure water of the colour of Oyl, which contains in it self two Elements, to wit, the Air and Water: the other two, *viz.* the Fre and Earth residing in the bottom.

And if you would separate the Phlegm from the Air, put the Oyl in a new distillatory, and distil it in *Balneo Mariæ* with a gentle Fire, and you shall see the Phlegm ascend, and the Oyl will reside in the distillatory; and thus you have these two Elements, the Air and Water separated one from another: For the Oyl will not ascend in *Balneo*, because the fire is not powerful enough.

And when you would separate the other two Elements, take the Feces out of which you have distilled the oyl, and bruise them upon a marble as at first, afterwards take four parts of Phlegm, and one part of Feces, and incorporate them together, then set them in a furnace in *Balneo* seven daies, and afterwards distil them in sand with a strong fire, and there will arise a red water: continue your distillation till it is converted into that water, and you have in that water two Elements, *viz.* Fire and Water, and the Earth remains in the bottom of the Cucurbite, as a black matter; then put that red water in another Cucurbite, and distill it in *Balneo Mariæ*, and the Phlegm will be separated from it, and in the bottom of the Vessel will remain a red Oyl, which

which is the Element of fire; and thus you have all four Elements severally extracted and separated one from another.

Then let the earth be calcined with *Aqua fortis* the space of ten days that it may be well excitated; afterwards grind it again upon a marble and imbibe it with the same Phlegm, and distil it in an Alimbeck till in the matter you shall perceive white little stones like salt; dissolve this salt again with the water you have distilled, and when it is dissolved distil it again, repeating it so often untill the earth loose all its impure and terrene colour, and become white as Virgins wax; and then it is truly rectified.

There is also another more subtil way to reduce and bring every Element into his chief substance and Quintessence; it being presupposed that every Element is first rectified, then let it be taken and put in a Circulatory Vessel, and set in Horse-dung or in *Balneo Mariæ* thirty dayes, and afterwards distil it again; then its body being as it were a gross matter, will be changed into a spirit, or most subtil substance.

There are some who operate after a more easie manner, by taking four parts of Earth, and one part of one of the four Elements which you will, and digest them in forme aforesaid, and circulate them thirty dayes by a frequent ascension and descension of the matter, which is done in the Circulatory in that space of time, so as every one of the Elements is converted into a Quintessence; and when you perceive the Quintessence to swim above the other matter, then it is

circulated enough; and thus you have the way to extract the Quintessence of *Chelidonia*; it follows now to declare the virtues thereof.

The Element therefore of Water, or the Phlegm, conduces to expel all diseases of the body whether hot or cold; for it temperates the veins about the heart, and expells all poison therefrom; it cures all accidental diseases of the Lungs, purifies the blood, and preserves the natural virtue of man from all corruption, and abateth the malignity of any infirmity.

The Element of fire is like Oyl, and hath these virtues; it confirmes and preserves youth in its strength and beauty, because it suffers not any blood to putrefie; it expells all salt Phlegm and Melancholly, and wonderfully takes away all Aduſt Choller.

The Element of fire, the quantity of one Grain thereof being taken and incorporated with good Wine, and applyed to the Neck of one that is sick, (nay a dying) hath this efficacy; it recovers and restores again all the lost power and strength of the body; it penetrates unto the heart, aud califies it, and expells all poisons and superfluons moisture from the heart: if you give a man a grain of this Oyl, that is in an Agony of death, it wil immediately revive him, in a miraculous manner (saith *Lullyus.*)

There are also others who do likewise extract a Quintessence from *Chelidonia* after another manner; by taking the Herb, Root, and Flower of *Celandine*, and weigh it, reserving the weight for its time, then cut it small

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and infuse it in Fountain-water, then boil it till it is reduced to its former weight; this being done, beat it in a stone Mortar, and strain out the juyce, take away the feces, and boil the rest unto the thickness of Honey, and then the matter will be prepared to separate the four Elements one from another; which to do, put it in a Cucurbite, filling him half full, and lute an Alimbeck upon it the best way you can, and distil it in *Balneo Mariæ* with a gentle fire, so that the water may be separated from the matter.

Then place the Distillatory in ashes, and another water will be separated from it, which is like oyl; and when you see the oyl swim on the top the third time, remove the receiver, and apply another to receive that Oyl which is the fire: And thus you have the three Elements separated *viz.* Water, Air, and Fire, and the Earthly substance remains in the bottom of the vessel, as it were a combust matter; now reserve every one of these Elements in a vessel by it self, and when you would rectifie any one of them to make it medicinal, distil the water seven times in an Alimbeck, and in every distillation wash the Cucurbite from its remaining Feces, and admix them with the earthly Element, and distil them in *Balneo Mariæ*, and let the vessel wherein that water is reserved be well luted.

After this manner you may also rectifie the Air by a seplenary reiteration in ashes, alwayes mixing the Feces with the Earth; so likewise may you temperate and rectifie the fiery Element: and this is the third Oyl which must

also be kept in a vessel close shut, and so must all the rest.

The work being thus done and perfected, we proceed to demonstrate and shew the nature and vertues thereof. The vertue and quality of the watry substance, is to expel all venomous heat from the Breast, and to mundifie the Blood, to open all oppilations of the Lungs and Liver, to evacuate Phlegm, aud superfluous humors.

The Oyl of the Air conserves youth, strength, and beauty, suffers not the blood to putrifie, nor Melancholly to rule, nor Choller to burn, nor Phlegm to abound in mans body; but increases the blood, and disperses it through all the members of the body; it is very penetrating.

It is good also if any one be in danger of losing the sight of an Eye; drop a drop or two thereof into the Eye every day, and in thirty dayes you shall see a wonderful effect.

But the quality of the fiery Oyl is of much more efficacy and vertue then the two other; it wonderfully preserves old men, and keeps back old age, calefies the blood, recreates the heart, preserves a man from death, and restores youth: And if it be taken with *Aqua Siliginis*, it is said to be the Elixer of life.

The earthly matter being rectified three times by dissolutions, coagulations, and calcinations, is a subtle salt of earth, with which all Metals may be transmuted into Stone, and wherewith all Spirits are fixed, having radical moisture. The manner of taking this Medicine is this; Take *Ignis Chelidonia gutta* 3. *Aqua Ro-*

Rosarum cochlearia 3. *sumantur stomacho jejuno.* If the infirmity be cold, give it in Wine if the party exceed twenty four years of age, give it in *Aqua vitæ*; but in burning Feavers in no wise administer to the Patient.

Chap. 17.

To extract a Quintessence from Mans Blood, Eggs, Flesh, or the like.

TO extract a Quintessence of humane blood, take the blood of a man of a sanguine Complexion, or Chollerick, that is sound and healthy, of Middle-age, and one that drinks good Wine, when he is newly phlebotomized; and when the blood resides in the bottom of the vessel, separate the water from the blood, and labour it in a convenient vessel with its tenth part of common salt, and labour them well together, and inclose it in a Pellican.

Afterwards set it in a bed of Horse-dung, and *Calx viva* about five foot deep, and two foot broad, having one laying of the *Calx* and another of the Dung, as before we have directed concerning digestion; and let it be fermented there one Moon, or thereabouts, according as the season is; and when you see the matter to be resolved into water, and the gross substance residing in the bottom of the Pellican to be separated quite from the water; then take it out of the dung, and put it in *Balneo Mariæ* with an Alimbeck, and distil it with a gentle fire, as before is spoken of the Quintessence of Wine.

And when you have performed the first distillation, mix it again with the Feces which remain in the Distillatory, and let it putrifie again in the dung, until you see the pure to be separated from the impure, and the pure and subtle matter to swim above the Feces, And if the season be fair and clear, let it putrifie a longer time then if it were cloudy or rainy weather. This being done, distil it again the second time, then mix it again with the Feces to digest, and then distil it, repeating this course four times over at least.

After the fourth distillation, circulate it a long time in the same manner as you do the Quintessence of Wine, till it come to the perfection and purity of a Quintessence of humane blood which hath a noble vertue to sustain humane nature in all Infirmities, and free the body from all Diseases.

Let this therefore suffice to have spoken concerning humane blood. If you would also extract a Quintessence from Flesh or Eggs, let the Flesh be finely and subtly minced, and then bray it in a Mortar with a tenth part of common Salt. In like manner let the Eggs be beat in a Mortar with salt till they be reduced into water; afterwards put them in a Cucurbite, and place thereupon a blind Alimbeck, and work in all things in digestion, fermentation, and distillation, as is directed touchiug humane blood.

Chap.

Chap. 18.

To draw a Quintessence from Apples, Pears, and other fruits.

IF you would draw a Quintessence from Apples, Prunes, Cherries, Chestnuts, or such kind of Fruits, first cut them small with a knife, then beat them in an earthen Mortar, and incorporate them well with the tenth part of common Salt, afterwards put them in a Cucurbite, and place thereupon a blind Alimbeck well luted, and set it in Horse-dung to putrifie, as before is spoken concerning humane blood, and then the vertue and excellency of the Fruit cometh forth out of its essence, which lies occult in the matter; and when it is separated from its Feces, and gross matter, it is reduced to a certain immaterial and incorrupt matter deservedly, by Philosophers called the Quintessence of Fruits, and hath an hundred times greater vertue then it had before, when it is an Elementary Body.

Chap. 19.

To extract a Quintessence from Flowers, Herbs, and Roots

IF you would separate a Quintessence from the four qualities of Flowers, Herbs, and roots, take them when they are at their full maturity with their whole substance in a clear and serene season, the Moon increasing near the full; for then the Herbs are more free from corruption;

and after you have cut them small, beat them in a Marble Morter with the tenth part of salt and impose in a circulatory.

Let it ferment in Horse-dung a moneth, renewing the dung once a weak, then at the months end take it out of the dung, place upon it a blind Alimbeck, and distil it in *Balneo Mariæ* augmenting the fire to the third degree; then reserving the distilled water, take the feces, and pulverize them finely, afterwards powre the distilled water upon the feces, and again set on a blinde Alimbeck luting all well, distil them as at first in *Balneo Mariæ*, abating the fire half a degree; Afterwards pulverize the feces again, and powre on them the distilled water, let it digest again, and distil it the third time, and putrifie it alwayes abating the fire half a degree; decrease also the putrefactiou half a degree alwayes; see that in the second digestion it putrifie one and twenty dayes, in the third fourteen dayes, and in the fourth eight, so that it is to be fermented four times.

After the fourth distillation is performed, put it in a Circulatory, and bury it in Horse-dung, or in *Balneo*, making the fire in the first degree, or it may also be set in the Sun in Summer, and circulated there one moneth, or a little more, while the superfluous humidity of the four qualities is quite digested, consumed, and resolved in the Circulatory by frequent ascension and descension: and thus you have a Quintessence, wherein consists the greatest vertue of Herbs, Flowers and Roots.

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You may do it likewise after the same manner as *Chelidonia*, and it will be the stronger.

Chap. 20,

How to distill Vinegar and mans Urine wherein all calcined Metals may be resolved.

WE have already declared that *Sol* may be dissolved in distilled Vinegar; we come now to describe the manner of distilling the Vinegar, for there is a great difference between the distillation of *Aqua vitæ* and Vinegar; for in *Aqua vitæ* the better substance is first distilled, but in Vinegar it is last: take therefore the best Vinegar you can get, put it in a Cucurbite and set thereon an Alimbeck, and distill it in ashes, or in sand, or in *Balneo Mariæ* with a gentle fire until no more water will come forth; taste the water often upon your Tongue, if it be very sharp with a kind of ucerdacity or biting, then it is time to remove the receiver and put another in his place, which is to be well luted, and augment the fire a little; and when you see little white lines as it were little Clouds in the Alimbeck continue distilling until the spirits do arise; the Vapors whereof you shall see arise unto the top of the Cucurbite and pass out of the Alimbeck into the receiver; but when you see as it were drops of blood in the Limbeck, then apply another receiver, and let it distil until all that sanguine matter be come into the receiver; and this matter is very fetid, swelling of Combustion, and therefore is not fit

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to resolve Calcined *Sol* to make *Aurum potabile*, but good to tinge metals, because the fetor of the Combustion will adhere to the substance of the Sun, whereby the *Aurum potabile* will be corrupted.

But if you would distill mans Urine, wherein leaves of Gold or Calcined Gold may be dissolved, from which, the Urine being so distilled, may be extracted a colour to make the *Aurum potabile* so much spoken of, which hath an excellent virtue against the Gout, the feet being twice or thrice in a day bathed therewith and let dry of themselves; it is good also for such as are Ptysical, and for many other diseases which for brevities sake I omit.

Take therefore the Urine of a man of a sanguine complexion, or a sound Choller; one that drinks good Wine, and is not above thirty five years of age, distil it four times by an Alimbeck in *Balneo Mariæ*; afterwards circulate it in a pellican forty dayes, and reserve it for your use: others distil it oftner, and it is the beter

Chap. 21.

To make an Aqua vitæ Composita *for men of a cold Complexion or Region.*

HAving already discoursed at large of *Aqua vitæ Simplex*, we now proceed to give you the way of preparing several compound waters, and first of such as ought to be administred unto men of a cold complexion, or

unto

unto such as labour under any disease proceeding from a cold cause; which is this.

Take *Zuiziberis albi*, *Cinamomi*, *Cubeb. Recent. Garioph. Nucis Muscati*, *Macis electi*, *Cardamomi*, *Zedoari*, *Galangæ*, *Piperis longi*, of each equal parts; bruise them grosly and to one part of these Species adde six parts of simple *Aqua vitæ*; put them in a long Cucurbite placing thereon a blind Alimbeck, and let it stand to digest fourteen dayes, afterwards distil in *Balneo Mariæ* with a gentle fire; then put the feces again upon the distilled matter, and let it digest eight dayes more.

It may also be distilled without an Alimbeck, but that way is not so good. And when it hath been distilled three times the first water is called *Aqua benedicta*, the second *Aqua vitæ composita*, and the third *Aqua balsami*.

Some also adde to the composition hereof *Fol. salviæ*, *Rutæ*, *Castorei recentis*, *Corticis Citri*, *Baccarum lauri*, *Florum Lavendulæ*, *Florum Rorismarini ana*, two drams: these are all to be distilled with the aforesaid species, alwayes adding to one part of species six parts of simple *Aqua vitæ*.

This water is good for all diseases of the head proceeding from phlegmatick humors, to be taken in the morning the quantity of two drams in one ounce of the best Wine.

Some use to dip a crust of bread in this water, and others to anoint the head with this water, adding to half an ounce hereof, Betony-water one ounce.

But

But beware that you do not give this water in any diſeaſe or grief of the head proceeding from a hot cauſe, unleſs ſome cold Medicine be mixed therewith, which may temperate the heat of this water.

This water doth ſtrengthen the memory being drunk faſting, the quantity of half an ounce mixed with Roſemary water, and the hinder part of the head being anointed or waſhed therewith, and let dry of it ſelf: it is good alſo againſt madneſs, if you cut off the hair of the head, and apply to the head cloths wet in this water mixed with water of Marjoram and Roſemary, you ſhall perceive a wonderful operation.

It is alſo good for the Palſie being mixed with Sage-water, and the members often bathed therewith, and it being drunk upon an empty ſtomach with water of Lavander-flowers.

It is good to take away all ſpots of the face, and all infirmities of the eyes.

It hath a marvellous operation to take away all pains in the Teeth.

A Comb being dipped herein, and the head combed therewith, it adorns the hair, and preſerves them from becoming hairy; it cures all ſcabs in the head, recovers loſt hearing, Bombaſt being dipped therein and applied to the Ear.

Wounds being waſhed therewith it heals them wonderfully, and ſuffers no putrified fleſh in a Wound.

Being taken faſting, it is powerful againſt all Poyſon,

Poyson, against all Cankers, Fistula's, and the Dropsie, and the Stone in the Bladder; it helps Conception in a Woman being taken fasting, if the obstruction thereof proceed from a cold cause.

Being drunk with Galangall, and Gentiana, and Bombaste wet therein, and applied to the Matrix, provokes the Tearms.

If this Water be put upon Fish, Flesh, or any other Meats, they will not corrupt nor putrifie, neither will flies blow thereon.

If the body be fomented therewith, it is good against the Jaundies, and all trembling of the Members, and against all filthiness of the mouth and nose.

A Cloath being dipt herein, and applied to the Stomach, wonderfully helps digestion.

A Cloath wet therein, and applied to the Stomach, helps Convulsion fits. Let those who labor under the Iliack passion drink often thereof; it is good also against the Falling-sickness and the Hemerhodes.

It is much praised by *Albertus Magnus*, for its wonderful operations in the Palsie.

Chap. 22.

An excellent Compound Water used by the Emperour Frederick *the Third.*

TAke *Aq. Vitæ simp. rectificat.* four pound, *vini opt.* four pound, *Cinamomi* three ounces, *Garioph. nucis moscatæ anna.* one ounce, *Zuiz. ib. albi* one ounce and half, *Macis* half an ounce, *Zedoar*

Zedoariæ half an ounce, *Galangæ* 2. drams, *Cubeb. Hyſ. an.* half an ounce, *Radicis benedictæ* 1. ounce, *Salviæ florum Lavendulæ, an.* half an ounce, *Meliſſæ iris Balſamithæ, an.* one ounce, *Roſarum albatum* one ounce and half.

Bruiſe all theſe, and put them in a great Cucurbite, which will hold fifteen or ſixteen pound, adding *Zachari albi* three ounces *Paſſular ficuum pinguium, an.* ſix ounces, *Camphoræ* half an ounce, *Aquar. Roſarum, Endiviæ, florum Sambuci, an.* two pound, put them altogether into the Cucurbite luting it well, and ſet it in the Sun twenty dayes, *viz.* ten dayes before Midſummer day, and ten dayes after.

Then ſtrain out the water, and diſtil it by an Alembick, and keep it in a dry place; it is a ſoveraign Cordial for a cold ſtomach, and wonderfully preſerves the whole body in health. The Doſe is the quantity of half a ſpoonful; but let it not be given to a Woman when ſhe hath her Menſtrue.

Chap. 23.

An excellent Compound water againſt all Ulcers and Poyſon, &c.

TAke *Salviæ* twelve ounces, *Nucis Muſcat. Gariop. Zuizib. albi, Gran. Paradiſi, Cinamomi an.* four drams, *Ol. Laurini* one ounce, *Caſtorei recentis* one dram, *Spicæ Indicæ, Roriſmarini, an.* half a dram, *florum Roriſmar.* one dram, *Folior Rutæ* one ounce, *Fol. Majoranæ.* one dram, *Corticis Citri* two drams.

Let

Let all these be new if you can get them, but if you have them not new, then take the old dried flowers, and pulverize them, and put to them the best white Wine you can get, then set them in a digestive to putrifie a moneth. This digestion may be made in *Balneo Mariæ* in the first degree of heat, afterwards distil it by an Alimbeck in *Balneo Mariæ*, then adde the water again to the Feces, and distil it in *Balneo* again twice over; afterwards distil it in ashes, and reserve the water carefully in a glass close stopt,

The Vertues of this Water

ANy Meat wet in this Water retains an excellent sapour and odour,

It is good against pestilentious airs, and expels the venom thereof out of the body; it cures all infirmities of the eyes, and defects of the Sight.

It marvellously cures Wounds, they being washed therewith, it dryeth up all hidropical humors.

It is good against all diseases of the Lungs, Spleen and Milt, of the intestines, and of the head; it takes away all spots out of the face, filth of the Mouth and Nose, mitigates the pain of the Teeth, procures good digestion, purifies the blood, and consumes corrupt blood, and wonderfully comforts and strengthens the memory.

This water also preserves youth, makes a man

man chearfully, expelling sadness and melancholly thoughts.

It is also good against the Jaundies, it cures all trembling of Joynts, stammering or stuttering of the Speech, and drives Worms out of the Belly.

It immediately cures the biting of Worms, Serpents and venemous beasts.

It opens obstructions of the Breast; and helps difficulty of breathing.

It is good also against the Stone in the Bladder, it takes away the Cough and makes a clear voice, makes barren women fruitful, and recovers lost hearing.

It cures all Impostumes, Ulcers, and Scabs, takes away the Leprosie if it be not inveterate, and heals all humors of the Neck and Throat.

It hath all the virtues of natural Balsom, being a wonderful preserver of health; Those whose constitutions are naturally hot, ought not to use much of it, but such as are Phlegmatick, may use it more frequeutly.

Chap. 24.

An excellent Compound water for the Plague.

TAke *Specireum Diamargarit. Frigid. Diambræ, Diasmosci, Dul. An.* one dram. *Pul. Letificans, Galeni, Diarrhodon Albatis, Tria santali. An.* two drams, *Pul. electi Bezoardici, Pul. Liberantis An.* four drams.. *Theriac. Andromach. Mithridat. opt. An.* one ounce. *Tormentilla Diptami, Pimpinellæ, Matricariæ, Angelica,*

gelicæ, Aristolochiæ, of each four drams. *Boli-Armeni præparati, Terræ sigillatæ,* of each one ounce. *Rasuræ ebor,* one dram, *Aquæ vitæ rectificatæ,* six pound.

Let them all digest together eight days, afterwards distil them by an Alimbeck in *Balneo Mariæ* with a strong fire, and when the water is so distilled add thereunto,

Mosci, Ambre bonæ, of each one scruple, *Croci orientalis* two drams, let them be tyed in a piece of silk; also add white sugar half a pound, Syrup of Stechas four ounces, Syrup of Liquoris two ounces, Cassia newly extracted half an ounce, Unicornes horn one scruple.

This water hath been oftentimes experienced to have a wonderful operation against the Plague and all Pestilential diseases, if it be given with water of Scabious, Sorrel, and Coltsfoot; it hath also a great virtue in curing all infirmities of the Head, Sides, and Reins, which proceed from any corruption of blood; it purifies the Lungs and strengthens and comforts the Heart, expelling all poison from thence.

But let Youth, such as are under forty years of age forbear the frequent use hereof, because of its heat.

The manner how to prepare the Bole-Armonick, to be used, in making the aforesaid Water.

The Bole-Armonick ought to be thus prepared; take the Bole and powder it, and make paste thereof with the waters of Sorrel and Roses, of each two parts; waters of Scabious, Pimpernel, and Coltsfoot, of each one part;

mix them together and make therewith a paste of the Bole, let it dry, and powder it again, and make paste thereof again with the same waters, repeating this over three times; and thus you have the Bole-Armonick prepared.

Chap. 25.

A precious water used by the Count Palatine.

TAke *Salviæ recentis*, one ounce and half, *Nucis moscatæ*, *Macis*, of each one ounce, *Zinzib. albi*, one ounce and half, *Gran. Paradisi* six drams, *Cinamomi* one ounce and an half, *Zedoariæ Galangæ*, *an.* half an ounce. *Camphoræ* two drams. *Rorismarini*, *sem. Feniculi*, of each one ounce and an half, *Davendulæ*, *Marjorana Rute*, of each one ounce, *Florum Camomilæ* one ounce, *Matricariæ* two drams, *Rosarum rub. m.* 1. *Betonicæ* one ounce, *Abrotani* four drams, *Castorei recentis* one dram, *Spicæ Indicæ* two drams *Matro-piperis* one ounce, *Olea Lauri*, two drams, *Aquæ vitæ* one pound and an half, *Menthæ & Menchastri*, of each two drams.

Powder what is to be powdred, cut that which is to be cut, and bruise those things which are to be bruised, and put them all in a Cucurbite with a long neck; then pour thereupon eight pounds of the best Wine, close up the vessel, and bury it in the Earth thirty dayes, then take it up, and put it in another Cucurbite, placing thereon a Limbeck; and distil it in *Balneo Mariæ* three times over, always putting the distilled water again upon the feces. And when

you come to distil it the fourth time, add a good quantity of Sage-leaves fresh gathered. And when it is distilled reserve it for your use, the older it is the better it is; you may use it when you please it hath innumerable vertues against all distempers and infirmities of the body.

Chap. 26.

A precious Compound Water of Life which may be used instead of a natural Balsom.

TAke Turpentine purified and washed in the best white Wine twelve ounces. Honey also clarified with white Wine three pound, mix them altogether; then add of *Aqua vitæ* well rectified four pound, put them in a Cucurbite, afterwards take the Herbs hereafter named, cut them small, and add them to the rest in the Cucurbite, let them stand so eight dayes; the vessel being well luted that it evaporate not, afterwards distil it in ashes with great dilligence. The Herbs are these.

Take *Buglossæ, Poraginis, Melissæ, Salviæ, Lavendulæ, an. m.* 1. *Hissopi, Florum Camomilæ, Card. Benedicti* of each half a handful, *Rorismarini*, two handfuls, *Artemisiæ* half a handful.

When these things are distilled, then add these things following well powdred, and set them to digest in horse-dung eight dayes, or in *Balneo* three days.

The things which are to be added are these.

Take *Ligni Aloes, Xylobalsami, Santalorum trium, Calami Aromatici, Stichados Arrabici,*

seminis Citri, sileris montani, Cimini of each one dram, *Macis, Nucis muscatæ, Cinamomi electi, Garioph. Galangæ, Cubeb. Zinzib. albi, Macropiperis, Croci orientalis, Gran. Paradisi, Cardamomi minoris, an.* three drams, *Coriandri præparati, gran. Juniperi, Bacc. Lauri, an.* half an ounce, *Bistortæ* six drams, *sem. Feneculi, Liquetitiæ, Visci quercini, sem Anisi, an.* one ounce, *Amigdal. mundalarum passularum recant. an.* one pound.

Take the glass or distillatory in which the matter is, and set it in ashes well luting of it, and make thereunto a gentle fire the space of four hours. And when you see a clear water pass forth into the receiver, take away that receiver and put thereto another, luting it well as before; and increase the fire until there distil forth a Cytrine Oyl into the receiver, which reserve by it self.

Thirdly, when you perceive a black oyl begin to appear, take away that receiver, and add another; in which receive the black oyl till it be all distilled; which Oyl keep by it self. The first water ought to be thus prepared, by putting into it Musk and Amber of each one dram, leaves of Gold one scruple.

To comfort all the members of the body; Take of Malmsey Wine one ounce, add thereto a spoonful of the first water, mix them together till it turn white like Milk, drink, it fasting, and fast two hours after it; it wonderfully comforts and fortifies the whole body.

For pain in the head, take one spoonful of the said

ſaid water in water of Betony; it comforts and ſtrengthens the Lungs, being taken in Winter-time with Mulbery-water, or Sage-water; but in Summer-time, take of Endive-water one ounce, and of this water one ſpoonful.

For infirmities of the Breaſt, and a cold Cough proceeding from a Catarre; take of Hyſſop-water, Borrage, or Fennel-water, mix them with the aforeſaid water.

For the heart. Take Bugloſs or Borrage water half an ounce, as much of the aforeſaid water, and as much Balm-water; mix them and drink them faſting.

For the Stomach. Give of this water in Mint or Wormwood-water.

For the Spleen. Uſe the aforeſaid water in water of Bugloſs or Tamarisk.

For the Vertigo and Palſie. Give the ſaid water with Piony-water, or water of the Herb and Root of Saint *Johns*-wort.

For the Stone in the Bladder. Take Rhadiſh water one ounce, and two ſpoonfulls of this water.

For the Strangury. Take water of Creſces, Parſley, or Saxifrage one ounce, and one ſpoonful of this water.

For overflowing of the tearms. Take water of Plantane, and drink it morning and evening with one ſpoonful of this water.

To provoke the tearms. Take Mugwort-water, or Mugwort-ſeed, with one ſpoonful of this water; drink it about that time when the tearms are expected.

For Women who have received hurt by unskilful Midwives, or such as cannot conceive by reason of the coldness of the matrix, let them take one spoonful of this water in the morning fasting, with water of Valerian, Betony, or Wild Roses.

For the eyes. Take water of Fennel, and eyebright, of each half an ounce, and of this water one dram, drink it as aforesaid.

For Spots or Freckles of the face. Take water of Bean-Flowers, or Pimpernel-water one ounce, and of this first water half an ounce, mix them together, and wash the face therewith morning and evening, and drink of this water in Endive-water, twice or thrice a week.

The second water which is Citrine, and the third which is like black Oyl, is excellent good against Fistula's, Cancers, and other Wounds and Sores, and may be used instead of a Balsom.

Chap. 27.

An Aqua vitæ Composita, *Against the* Virtigo *of the Head, and the Palsie.*

TAke *Salviæ* nine ounces, *Florum Lavendulæ* four ounces, *Hissopi, Menthæ. an. m.* 2. *Garioph. Nucis Muscatæ, Cinamomi, Zinzib. albi, Granorum Paradisi, Zeduariæ, Galangæ. an.* half an ounce, *Calami Aromataci* one ounce, *Cran. Juniperi* one ounce, *Granorum Peoniæ* half an ounce, *Vini albi* eight pound. Digest them in horse-dung eight dayes, or four dayes in *Balneo Mariæ*, afterwards distil them in

in an Alimbeck, and reserve it for use in a glass close stopt; it hath a wonderfull operation against the Palsie and Vertigo of the Head.

Chap. 28 *A Precious Water for the Head Brain, and Memory, &c.*

THis following Water was found out by a learned German; it is an excellent and noble Water of Life, having many egregious operations to comfort and preserve the whole body from Diseases, especially the Head, Brain, and all the inward parts of the Head; to expel and dissolve all infirmities proceeding from coldness and moisture; to exhilerate the Instruments of the Soul, and quicken the five Senses; for it marvellously comforts the four principal Members, with the Reins and Intestines.

It procures also the best digestion in the Stomach, gives great comfort to the outward Members by its onely odour, by taking one part of this Water, and two parts of the Water of Sage, Lavender, and Rosemary, mixed together, and wet a spunge therein, and foment the Members therewith morning and evening, and let it dry of it self.

Or if you drink three or four drops thereof in a glass of Wine, a little before dinner or supper, it comforts the Stomach.

It is good also to comfort the Head; take of this Water one dram with half an ounce of Betony-Water, and drink it morning and evening, or dip a Crust of Bread in that Water, and eat it every morning fasting.

For the Brain and Memory, take of this Water one dram, Waters of Rosemary and Marjoram, of each half an ounce, and use it in like manner as the last.

For the Breast, take of this Water one dram, Water of Hyssop and Maiden-hair, each two drams, use it in like manner.

For the Heart, take of this Water one dram, of Borage and Bugloss Water, each two drams, take it as the former.

For the Stomach, take of this Water one dram, of Mint and Wormwood-water, each two drams, use it in manner aforesaid.

For the Lungs, take of this Water one dram, add to it Cycory-Water one ounce, and use it as the former.

For the Spleen, take of this Water one dram, Waters of Tamarisk and Scolopendrie, of each one ounce; use it in like manner.

To comfort all the Members of the Body, use one part of this Water in four parts of Wine.

The way to make this Water is thus; Take *pul. Diamargarit. frigid, Diarrhodon Abbatis, Species Diambræ, Dianthos, lætificans Galleni, an.* two drams, *Cassia fistulæ noviter extract. Zacchari candidi. an.* half an ounce, *Syrup. de Liqueritia* one ounce, *Syrup. Stechados* half an ounce, *florum Rorismarini* one dram, *Moschi Alexandrini* one scruple.

Upon these *Species* pour two pound of simple *Aquæ vitæ* well rectified by a treble distillation in *Balneo Mariæ*; distil them in *Balneo Mariæ* with a gentle fire, so that you may tell six or seven

ven between every drop: the Musk ought to be tied in a piece of Silk, and put into the vial with the distilled water, and is not to be distilled with the rest.

Some putrifie with the aforesaid *Species*, Bugloss-water one pound, Balm-water half a pound, Rosemary-water two ounces, and afterwards distil it in *Balneo Mariæ*.

Chap. 29. *To make a Celestial Precious Water, called the Secret of Secrets.*

WE come now to declare unto you the Secret of Secrets, a most precious Water, called Celestial by the Philosophers, because of its heavenly operation: the way to make it is thus.

Take *Salviæ cum floribus suis, Rorismarini, Darseni, Zinzib. albi, Garioph. Nuces Muscatæ. gran. Paradisi, Galangæ, Calami Aromatici, Macro-pip. Zedoar. an.* half an ounce, *Macis, Cardamoni. Cubeb. fol. Rutæ, fol. Marjoranæ, flor. Lavendulæ, Ros. Rub. an.* two drams, *Theriac. Andromachi, Mithridat. an.* a dram and a half, *Ol. Laurini, cort. Citri, florum Bugloss æ, Borraginis, Rorismarini, Angelicæ, Rapentici, gran. Juniperi, Mentastri, Menthæ, Matricariæ, an.* a dram and a half, *Castorei verbeciæ cum flor. suis, Betonicæ, Ligni Aloes, Spicæ Indicæ, gran. Peoniæ, seminis Feniculi, Ceori, an.* half a dram, *Ambræ, Moschi, an.* half a scruple.

Let all these things following be put to digest with *Aqua Vitæ* in *Balneo Mariæ* four day

dayes and as many nights, *viz.* Sage, Rosemary, Rue, Marjoram, Lavander, Roses, Mithridate, Treacle, Oyl of Bayes, Bugloss, Borrrage, Angelica, Rapontick, Juniper-berries, Mint, Calamint, Mother-wort, Vervain, Betony, Castoreum.

And when they are putrified distil them in a Limbeck in ashes with a gentle fire, so that you may number one, two, three, between every drop: when these are distilled take the other things, *viz.* Cinamon, Mace, Nutmegs, Grains of Paradise, Galangal, Calamus, Aromat, Pepper, Zedory, Cubebs, Cardamomi, Lignum Aloes, Citron Pills, Spikenard, Piony-roots and seeds, Coriander prepared; pulverize all these grosly and put them into the distilled water, and let them digest together fourteen dayes, then distil them again by an Alimbeck in *Balneo Mariæ*, afterwards adde the Camphire, Rhuberb, Saffron, Amber, and Musk.

If you would have the water yet better and more costly, adde *Pul. Diamargarit.*, *Nicholai*, *Diapliris cum moscho*, *Nicholai Diarrhodon Abbatis*, *Diamoschi Mesnæ*, *Spec. Diambræ*, *Letificans Galeni*, *pul. Dialigni Aloes*, *an.* half a dram, adde twenty leaves of Gold, white Sugar half a pound, let them stand three dayes in *Balneo Mariæ*, keeping the water of the Bath warm, afterwards distil it by filter in glass Retorts; let one glass stand somewhat higher then the other, cut small formes of filter, and hang therein, and by them the matter will be distilled; let the glass be well luted that no Air may evaporate,

porate: and this is the most excellent way of distillation of all others.

There are some Physicians who to comfort the Stomach have invented a green water, which they use with the *Aqua Vitæ* above prescribed, or with the Claret following.

The green water is made on this manner.

Take *Aqua Vitæ* four times distilled by an Alimbeck in *Balneo Mariæ*, four pound, Balm dryed three ounces, Balsamint two ounces, infuse the Herbs in the *Aqua vitæ* eight days, and then use thereof.

Note that the Herbs are not to be dryed in the Sun, for then the water will be obscure, but in the shade; and the water will be of a fair green colour, and pleasant to the drinker.

The Claret is made in this manner. Take of the best white Wine four pound, fine hard Sugar four ounces, Cinamon one ounce, Coryander prepared three drams, Cloves two drams, Grains of Paradise and white Ginger, of each one dram and a half, black Pepper two scruples, Zedory half a dram.

Make them all into powder, and afterwards use it as you make Hypocras. This some use to take with the VVater before prescribed.

The Vertues of this Water are these.

IT is good for the memory, taking every day half an ounce mixed with Rosemary-water, water of Marjoram and Balm, of each two drams.

For

For madness or grief in the brain proceeding from cold, take of this water half an ounce, Betony-water two drams, dip a Linnen cloth therein, and apply it to the head.

For the Vertigo of the head, take hereof half an ounce, water of Lavender and Sage, *an.* three drams, and take every morning fasting *Diapliris cum moscho Nicholai.*

For deafness, drop of this water every morning and evening into the ear, and rest upon that ear that it may go out again. For Worms in the ears, take of this water half an ounce, Juyce of Rue two drams; or if you cannot get the Juyce, take the distilled water thereof, adding a little Aloes Epatick subtilly powdred. And of this distil a little into the ear morning and evening, lying upon the other side, and after a little time turn and lie upon that side where the Worms are, and they will come forth and dye.

For the eyes, take of the aforesaid water half an ounce, Fennel-water and water of Valerian, of each one dram, drop thereof into the eyes.

For filth of the mouth or nose, give every day half an ounce thereof with white Wine, in which Mints and Roses have been boiled.

For the Epilepsie, drink thereof every day half an ounce with Peony-water one ounce; or thus, Take the Root and seeds of Peony, Viscus Quercinus of each equal parts, boil them in white VVine, and give them to the Patient with the said water.

For the Palsie, foment all the members with this water, and drink therof every morning one ounce.

For

For loſt ſpeech, take of the ſaid water half an ounce, waters of Lavander, Peony, Sage, of each two drams, drink it, and take Mithridate one dram with VVine wherein Caſtoreum hath been boyled.

Againſt Melancholly, take of the aforeſaid water half an ounce, with the waters of Bugloſs and Balm, each two drams, waters of Harts-tongue and Borage, each one dram; mix them together, and drink it three hours before dinner.

Againſt the Dropſie, take of the ſaid water one part, water of Elder-flowers two parts, Fennel water three parts, mix them together, and take for a Doſe half an ounce.

For the Stone, take of this water one part, Saxifrage-water, VVintercherry-water, *Aqua Millii ſolis*, Rhadiſh-water, of each two parts.

Againſt Sterrility, take of this water two drams; of white VVine, water of Roſemary, and Mother-wort, each two drams; drink it morning and evening, and twice or thrice in a week take *Diamargarit ſem. Avicenna.*

Many other excellent vertues hath this celeſtial water, which I omit here for brevities ſake, leaving them to manifeſt themſelves by experience.

FINIS.

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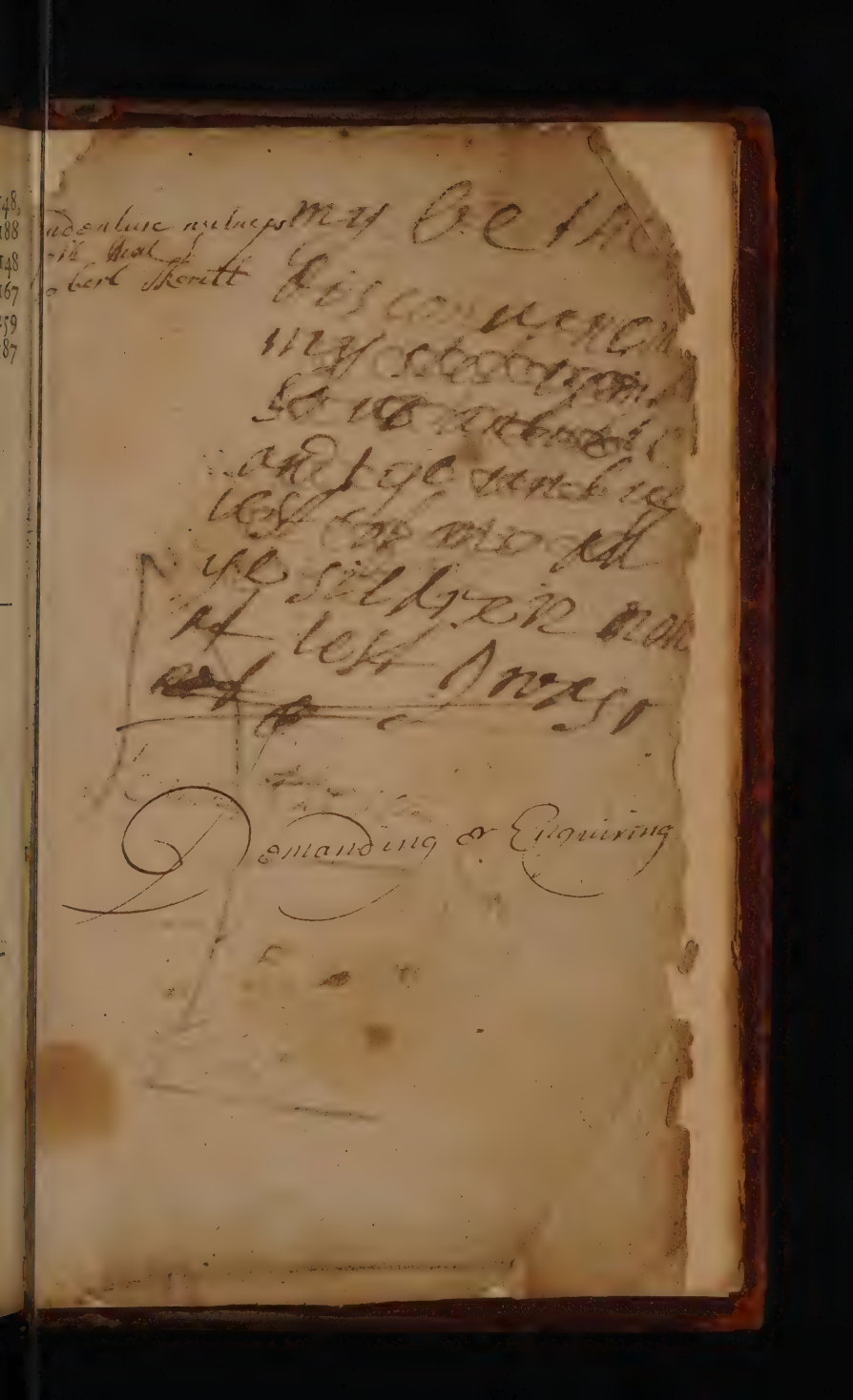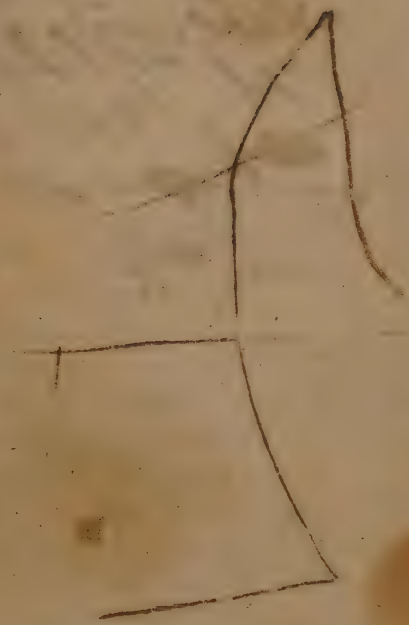
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